

THE CRITICAL REVIEW.

For the Month of December, 1774.

ARTICLE I.

Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LXIV. Part II. for the Year 1774. 4to. 7s. 6d. sewed. L. Davis.

THIS Part of the Philosophical Transactions commences with Number Thirty-four of the Sixty-fourth volume, which contains Astronomical Observations made at Chislehurst, in Kent, in the year 1773, by the rev. Mr. Wollaston. Number XXXV. is an account of a woman accidentally burnt to death at Coventry, by Mr. Wilmer, surgeon in that place. The circumstance remarkable in this narrative is, that though the woman was almost totally consumed by fire in her bedroom, yet the furniture suffered very little damage; to account for which, Mr. Wilmer very justly supposes, that her solids and fluids were rendered inflammable, by the immense quantity of spirituous liquors she was accustomed to drink.

Number XXXVI. presents us with Experiments on Animal Fluids in the exhausted receiver, by Dr. Darwin, of Litchfield. As these experiments are ingenious, and tend to the improvement of medical practice, we shall lay them entire before our readers.

The ancient opinion, that air exists in some of the blood-vessels, was exploded by the discovery of the circulation. But many of our modern theorists seem to have conceived, that an elastic vapour of some kind exists in the blood-vessels, as they have ascribed the lunar and equinoctial diseases to the variations of atmospheric pressure.

‘ This opinion seems to have arisen from observing, that the skin rises, and that the vessels are distended, even to bursting, under a cupping glass; when the pressure of the atmosphere is taken off from one part, and continues to act on all the remaining surface of the body: and would indeed, at first sight, appear to be demonstrated by the following experiments.

‘ About four ounces of blood were taken from the arm of one of the attendants, and immediately put under the receiver of an air-pump; and, as the air was exhausting, the blood began to swell, and to rise in bubbles, till it occupied above ten times its original space.

‘ As false reasoning is, in no science, of more dangerous consequence than in that of medicine, I persuaded myself the removal of this error might be thought worthy the attention of the Royal Society.

‘ In April 1772, Mr. Young, an ingenious surgeon at Shiftnall in Shropshire, and Mr. Walsire, who gives very accurate lectures in natural philosophy, made, at my request, the following experiments.

1. A part of the jugular vein of of a sheep, with the blood in it, was included between two strict ligatures, during the animal's being alive, and being cut out with the ligatures, was immediately put into a glass of warm water, and placed in the receiver of an air-pump: it sunk to the bottom of the water, and would not rise when the air was diligently exhausted. It was then wiped dry, and laid on the brass floor of the receiver, and the air again exhausted, but there was not the least visible expansion of the vein, or its contents.

‘ 2. A ligature was put round the neck of the gall-bladder of the same animal, as soon as it was slaughtered; the gall-bladder, with the bile in it, was first put into water, in which it sunk, and was placed in the exhausted receiver of the air-pump; and was afterwards wiped dry, and laid on the brass plate at its bottom, as in the former experiment; but in neither case, on the greatest degree of exhaustion, did it shew the least alteration of its bulk.

‘ 3. The neck of the urinary bladder of the same animal was well secured with a ligature, and contained about two or three ounces of fluid. The bladder sunk immediately on being put into warm water; but, upon exhausting the receiver, many silver-like globules appeared upon the surface of it; and it soon shewed manifest signs of expansion, and rose to the top of the vessel. The same experiment was tried with it wiped dry, and laid on the floor of the receiver, and the result was, that its expansion and contraction were very perceptible to the eye.

* In January 1773, by the assistance of Mr. Webster, an ingenious surgeon from Montrose, the above experiments were repeated in the manner following.

* A part of the vena cava inferior of a large swine, which was killed by some strokes on his head with an axe, was intercepted, when full of blood, between two ligatures. The part was about an inch and a half long, and held, by conjecture, near an ounce of blood; this was immersed in warm water, as soon as it was cut out of the warm body, and immediately put into the receiver of an air-pump. The air was well exhausted, and again let into the receiver repeatedly, without any appearance of enlargement of the vein; which must have been easily perceivable by its ascending in the warm water.

* The same experiment was tried on the urinary bladder, with the same success, the urethra being tied with a ligature, whilst it was still in the body.

* The gall-bladder rose in the warm water, though the bile-duct was tied before it was taken out of the body, and had air bubbles appearing on its sides, like globules of quicksilver, as happened to the urinary bladder in the experiments at Shiffnal; which, in both cases, we ascribed to some portion of cellular membrane adhering to the bladders, into the cells of which, at the time of cutting them out, some air insinuated itself.

* In these experiments the water, in which the animal parts were immersed, was warmed to about an hundred degrees of Fahrenheit's scale, lest a greater degree of heat in the water might have raised an elastic vapour from these fluids, which did not naturally exist in the living animal; and all the parts were well cleared from the cellular membrane and fat; as it was imagined the atmospheric air might intrude itself into the cellular membrane, as is seen in tearing off the skins of animals recently killed, and which did indeed disappoint two of the above experiments, as was manifest from the silvery globules, which appeared upon the surfaces of the bladders.

* From the facts established by these experiments, we may draw the following conclusions.

* 1. That so great a change is produced in the blood, by its receiving, in its passage from the arm of the patient to the basin, a great admixture of atmospheric air, that the experiments afterwards made on its sensible or chemical properties are rendered very uncertain and erroneous; since the fluid colour of the blood, its property of coagulation, and perhaps of putrefaction, may depend on this ascitious admixture of atmospheric air: and, at the same time, we see why so much

less froth is produced in the operation of cupping, than from blood placed in the exhausted receiver of an air pump; though perhaps as great a degree of vacuum is made in one case as in the other.

2. It is probable, from these facts, that animal bodies can bear much greater variations of the pressure of the atmosphere, than the natural ones, without any degree of inconvenience. Some who have ascended high mountains are said to have been seized with a spitting of blood; but as this never happens to animals, they are put into the exhausted receiver of an air-pump, where the diminution of pressure is many times greater than on the summit of the highest mountains, it is probable it was an accidental disease, or was owing to some violent exertions in ascending. And in the curious account Dr. Halley gives of his descending in a diving bell so low, as to have the weight of many atmospheres over him, no other complaint is recorded, but a disagreeable sensation, as he was descending, like something bursting in his ears, and which recurred at about the same depth of water in his ascent.

From the above observations of Dr. Halley on the sensation in his ears, when he descended and ascended in the diving-bell, I was led to imagine, that the air contained behind the tympanum in the vestibulum, cochlea, and semicircular canals of the ear, had found or made itself a way into the Eustachian tubes, or into the external ear, by some undiscovered passage; and concluded, that a similar operation might be of service to some deaf people, where the immediate cause of their deafness might be owing to the excess or defect of this internal air. For this purpose, a cupping-glass, which had a syringe to exhaust it, was put over the ears of three different people, who were very hard of hearing. The inequality of the mammoid process of the temporal bone, made it necessary to put two or three circles of wash leather dipt in oil around the helix of the ear. On working the air-syringe, the external ear swelled, and became red; and at length the patients complained of pain in the internal ear, and the air was re-admitted. One of these three patients heard considerably better immediately after the operation, and received permanent advantage; the others received neither benefit nor disservice.

If this small degree of success from the use of the cupping-glass, as so little pain or trouble attends the operation, should encourage other deaf persons to make use of it, it may be a means to give some light into the intricate diseases of this organ, the structure of the parts of which, and their uses are yet so little understood.

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The succeeding article is an account of a Storm of Lightning observed on the first of March 1774, near Wakefield, in Yorkshire, by Mr. Nicholson, Teacher of Mathematics in Wakefield. The next is an Account of a Woman enjoying the Use of her right Arm after the Head of the Os Humeri was cut away, by Mr. Bent, Surgeon at Newcastle. Number XXXIX. is a Continuation of an Experimental Inquiry concerning the Nature of the Mineral Elastic Spirit, or Air, contained in the Pouhon Water, and other Acidulæ; by Dr. Brownrigg. The subsequent article contains Particulars of the Country of Labradore, extracted from the Papers of Lieutenant Roger Curtis, of his Majesty's Sloop the Otter, with a Plane Chart of the Coast. Number XLI. is an Account of some new Experiments in Electricity, by Mr. Henley. This article contains, 1. An Enquiry whether Vapour be a Conductor of Electricity. 2. Some Experiments, to ascertain the Direction of the Electric Matter in the Discharge of the Leyden-Bottle, with a new Analysis of the Leyden Bottle. 3. Experiments on the lateral Explosion, in the Discharge of the Leyden Bottle. 4. The Description and Use of a new Prime Conductor. 5. Miscellaneous Experiments. 6. Experiments and Observations on the Electricity of Fogs, &c. in Pursuance of those made by Thomas Ronayne, esq. with a Plan of an Electrical Journal.

The next Number is a Letter from Dr. Macbride, to John Walsh, esq. with two Letters from Mr. Simon to Dr. Macbride, concerning the Revivescence of some Snails preserved in Mr. Simon's Cabinet. Article XLIII. is the Bill of Mortality of the Town of Warrington, for the Year 1773, by the rev. Mr. Aikin. The succeeding Number treats of the Stilling of Waves by Means of Oil. Extracted from sundry Letters between Dr. Franklin, Dr. Brownrigg, and the rev. Mr. Farish. This phenomenon is mentioned by Pliny, as a practice among the seamen of his time, but has been generally considered as chimerical. In these letters, however, the fact is placed beyond dispute, as will appear from the following extract.

“ In 1757, says Dr. Franklin, being at sea in a fleet of 96 sail bound against Louisburg, I observed the wakes of two of the ships to be remarkably smooth, while all the others were ruffled by the wind, which blew fresh. Being puzzled with the differing appearance, I at last pointed it out to our captain, and asked him the meaning of it? “ The cooks, say, he, have, I suppose, been just emptying their greasy water through the scuppers, which has greased the sides of those ships a little;” and this answer he gave me with an air of some little contempt, as to a person ignorant of what eve

body else knew. In my own mind I at first slighted his solution, though I was not able to think of another. But recollecting what I had formerly read in Pliny, I resolved to make some experiment of the effect of oil on water, when I should have opportunity.

‘ Afterwards being again at sea in 1762, I first observed the wonderful quietness of oil on agitated water, in the swinging glass lamp I made to hang up in the cabin, as described in my printed papers, p. 438 of the fourth edition.—This I was continually looking at and considering, as an appearance to me inexplicable. An old sea captain, then a passenger with me, thought little of it, supposing it an effect of the same kind with that of oil put on water to smooth it, which he said was a practice of the Bermudians when they would strike fish, which they could not see, if the surface of the water was ruffled by the wind. This practice I had never before heard of, and was obliged to him for the information; though I thought him mistaken as to the sameness of the experiment, the operations being different, as well as the effects. In one case, the water is smooth till the oil is put on, and then becomes agitated. In the other it is agitated before the oil is applied, and then becomes smooth.—The same gentleman told me, he had heard it was a practice with the fishermen of Lisbon when about to return into the river, (if they saw before them too great a surf upon the bar, which they apprehended might fill their boats in passing) to empty a bottle or two of oil into the sea, which would suppress the breakers, and allow them to pass safely: a confirmation of this I have not since had an opportunity of obtaining. But discoursing of it with another person, who had often been in the Mediterranean, I was informed that the divers there, who, when under water in their business, need light, which the curling of the surface interrupts by the refractions of so many little waves, let a small quantity of oil now and then out of their mouths, which rising to the surface smooths it, and permits the light to come down to them.—All these informations I at times revolved in my mind, and wondered to find no mention of them in our books of experimental philosophy.

‘ At length being at Clapham where there is, on the common, a large pond, which I observed to be one day very rough with the wind, I fetched out a cruet of oil, and dropt a little of it on the water. I saw it spread itself with surprising swiftness upon the surface; but the effect of smoothing the waves was not produced; for I had applied at first on the leeward side of the pond, where the waves were largest, and the wind drove my oil back upon the shore. I then went to the
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windward side, where they began to form; and there the oil, though not more than a tea spoonful, produced an instant calm over a space several yards square, which spread amazingly, and extended itself gradually till it reached the lee side, making all that quarter of the pond, perhaps half an acre, as smooth as a looking-glass.

After this, I contrived to take with me, whenever I went into the country, a little oil in the upper hollow joint of my bamboo cane, with which I might repeat the experiment as opportunity should offer; and I found it constantly to succeed.

In these experiments, one circumstance struck me with particular surprize. This was the sudden, wide, and forcible spreading of a drop of oil on the face of the water, which I do not know that any body has hitherto considered. If a drop of oil is put on a polished marble table, or on a looking glass that lies horizontally; the drop remains in its place, spreading very little. But when put on water it spreads instantly many feet round, becoming so thin as to produce the prismatic colours, for a considerable space, and beyond them so much thinner as to be invisible, except in its effect of smoothing the waves at a much greater distance. It seems as if a mutual repulsion between its particles took place as soon as it touched the water, and a repulsion so strong as to act on other bodies swimming on the surface, as straws, leaves, chips, &c. forcing them to recede every way from the drop, as from a center, leaving a large clear space. The quantity of this force, and the distance to which it will operate, I have not yet ascertained; but I think it a curious enquiry, and I wish to understand whence it arises.

The following Number contains the Translation of a Letter from M. de Stehlin, Counsellor of State to her Imperial Majesty of Russia, to Dr. Maty, with a Specimen of native Iron. This iron may be bent and hammered when cold, and, when moderately heated, may be shaped into nails and other tools; but in a violent heat, and especially if in order to separate it from the sparry particles it is thrown into smelting ovens, it becomes brittle, granulated, and will not join again in the forge. The existence of native iron has hitherto been questioned by naturalists; but there is reason to conclude, from every circumstance, that the specimen here mentioned is of this kind. Number XLVI. is an Account of Torpedos found on the Coast of England; in a Letter from John Walsh, Esq. to Thomas Pennant, Esq. We are afterwards presented with a Description of a double Uterus and Vagina, by Dr. Purcell, Professor of Anatomy in the College of Dublin; and lastly, with a Let-

ter from Dr. Brownrigg, relating to some native salts, which he had collected, and shewn at a meeting of the Royal Society.

II. Anatomia Uteri humani gravidi Tabulis illustrata. Auctore Gulielmo Hunter, &c. *The Anatomy of the Human gravid Uterus exhibited in Figures. By William Hunter, Physician Extraordinary to the Queen, &c. &c. Large Folio. 6l. 6s. Cadell.*

THOUGH a laudable spirit of enquiry has for several ages actuated the medical profession in the pursuit of anatomical knowledge, their researches into the gravid uterus have hitherto been imperfectly prosecuted. To investigate the oeconomy of nature in this region of the female body, it was not sufficient that the prejudice against the dissection of human subjects, which so long retarded the advancement of anatomy, should be extirpated among mankind; an obstruction which no zeal for science could remove, continued to suspend the progress of observation in tracing the gradual course of pregnancy. Opportunities seldom occurred of dissecting the bodies of women in the various periods of gestation, and where accident favoured the gratification of the anatomist, the assistance of one of the imitative arts was still wanting to delineate the object, and communicate the discoveries to the public with precision and accuracy. Both these circumstances have happily united in the execution of the work before us, where the observations have been made by an anatomist of the first distinction, who has spared no expence in having them faithfully, and we may add, elegantly delineated, by some of the most eminent engravers.

The design of publishing this work was formed upwards of twenty years ago, when the learned author had an opportunity of dissecting a female subject in an advanced stage of pregnancy; and subscriptions were received for carrying the design into execution. But two successive opportunities of the same kind happening soon after, the original plan has been so much enlarged, as to furnish a description, the most accurate that has hitherto been laid before the public on the subject of anatomy.—After informing our readers that the verbal descriptions are recited both in Latin and English, in a distinct column in each page, we shall enumerate the subjects of the several plates.

Plate I. represents the gravid uterus, as it appeared when the abdomen was opened by a crucial incision, and the four angles of the containing parts turned outwards; the subject
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lying on its back, but so that the upper part of the trunk was considerably higher than the rest. II. A view of the same object from the right side, after the upper abdominal flap, and the containing parts of the right hypochondrium had been removed, that the whole mass of the abdominal viscera might appear in its natural situation, the subject lying on its back. III. A view from the left side and downwards, of the lower part of the trunk; so prepared, as to shew the whole mass of the bowels, with the diaphragm, in their natural situation. IV. A fore-view of the womb, and of the contents of the pelvis; the ossa pubis, with the muscles and integuments which cover them, being removed. V. The first view of the opened womb. Its substance is cut through on the right side, and turned to the left; by which means part of the decidua and of the placenta, as well as the inside of that portion of the womb, are exposed in the injected state. VI. The child in the womb. VII. A fore-view of the cavity of the womb, as it appeared when the child was taken out, and the investing membranes left adhering. VIII. A view of the parts which lay immediately behind the womb, and which were in contact with it. IX. A full side-view of the pelvis with its contents, and adjacent parts, cut down through the middle to shew the turns of the bones, and the situation of the internal parts. X. A view of the outside of the fore-part of the womb, as it appeared when quite dry; exhibiting a specimen of the uterine vessels, at the part where the placenta adhered. XI. From a second subject, viz. a woman who died of a flooding in the ninth month of pregnancy. It represents a fore-view of the womb, with the ossa pubis in the natural situation. XII. From the same subject, a view of the womb and vagina fully opened on the back part to shew the situation of the child, and of the lower part of the placenta at the inside of the mouth of the womb, under the child's head, and detached from the womb; the occasion of the fatal hemorrhage. XIII. From a third subject in the ninth month of pregnancy. A fore-view of the womb (with the vagina and vesica urinaria) in which all the inclosing parts were cut through, and turned up, to show the situation of the child, with its head upwards. XIV. From a fourth subject, at nine months. This shews the disposition of the muscular fasciculi on the inside of the womb, in three different views. XV. Five figures, from a fifth subject at the full time, to explain the arterial system of the pregnant womb. XVI. From a sixth subject, at eight months. A full view, from the right side of the womb, so injected and dissected, as to shew the approach, and first general branchings of the uterine vessels. XVII. From the same sub-

subject. A direct fore-view of the womb, after the outer stratum of its substance had been dissected off, to shew the distribution of the larger uterine vessels in their way to the placenta. XVIII. The fundus, or upper part of the womb. XIX. A fore-view of the womb. Its substance is cut through, and turned up over the fundus, to shew a part of the membranes, through which the child's head is obscurely seen, and about half of the placenta; together with the corresponding internal surface of the womb, and the vessels passing between the womb and the placenta. XX. A fore-view of the womb, fully opened, to shew the child in its natural situation. All around, at the fundus, the substance of the placenta, as well as that of the womb itself, is seen cut through. XXI. From a seventh subject, at seven months. The womb opened by a crucial incision, and the four corners carefully separated, and turned aside from secundines, so as to shew the child, and waters, through the enclosing membranes. XXII. The situation of the contents of the pelvis. XXIII. From the eighth subject, at six months. A fore-view of the womb, which was injected; the anterior part, both of the womb and of the membranes, having been cut away, and the liquor amnii taken out to shew the foetus, with a part of the placenta and of the navel string. XXIV. Four figures; the 1. representing the placenta adhering to the fundus and back part of the womb. 2. A section of half the placenta. 3. The decidua, from the fore-part of the same womb, with the convoluted uterine arteries, which are dispersed through it. 4. The same part of the decidua, with the uterine veins, which ramify through it. XXV. From a ninth subject, in the fifth month. The womb fully opened, and the foetus taken out; to shew the exact dimensions and proportions of the child; and the state of the cervix uteri at this period of gestation. XXVI. From the tenth subject, in the fifth month, shewing the circumstances of a retroverted womb. XXVII. Two figures, from the eleventh subject, in the beginning of the fifth month. XXVIII. The womb turned upside down; that the weight of its contents might carry them towards the fundus, to shew the border of the placenta, where the decidua is reflected from the inside of the womb, to the outside of the chorion, at which last place it makes the decidua reflexa. XXIX. Three figures from the same subject, and two supplemental; fig. 1. representing the ovum taken out of the womb, shewing the external surface of the placenta, and the ragged edge all round, where the decidua reflexa was torn through. 2. The internal surface of a portion of the decidua, considerably magnified, to shew its peculiar cribriform or lace-like appearance. 3. The
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ovarium and corpus luteum cut through. 4. A portion of the decidua, from a common delivery at nine months; its vessels filled with red blood. XXX. From the twelfth subject in the fourth month. The injected womb, opened on its fore-part, to give a full view of the external surface of the placenta, with the vessels passing into it from the womb; shewing likewise the state of the cervix uteri externally, and its relation to the bladder and urethra. XXXI. Three figures from the same subject; 1. a back-view of the womb, so opened as to expose the outer surface of the decidua, and to shew the state of the neck of the womb. 2. The same object, after the inverted portion of the womb had been cut off, and the decidua removed, to shew the foetus, in the liquor amnii, through the transparent membranes. The corpus luteum, in the left ovary, cut through, to shew its cavity at this period. XXXII. Two figures, from the thirteenth subject, at full three months; 1. a fore-view of the womb opened, to shew the child, and the state of the cervix uteri. 2. A longitudinal section of the womb, placenta, and membranes; with the child near it, but still attached by the navel string. XXXIII. Six figures of three different abortions; 1. an abortion of about nine weeks, seen on that side which is membranous. The decidua is torn, and turned somewhat aside to shew the smooth and opake decidua reflexa. 2. A vertical section of the same. 3. An abortion of about eight weeks. A small strap of the decidua is cut out, and turned up, to shew the cavity between it and the other membranes. 4. The same, when the decidua had been opened by a crucial incision, and the four angles had been turned off, and then a round piece of the decidua reflexa dissected off, and turned to one side, to shew the loose vessels on the outside of the chorion. 5. An abortion of the same age, consisting of the chorion only, with its vessels and contents; that is, without the decidua, or uterine part of the secundines. 6. The same opened; the membranes, which were at the fore-part, being cut from the placenta and turned up, the embryo is distinctly seen. XXXIV. Nine figures; 1. Conception, viz. the chorion with all its contents, supposed to be about five weeks. 2. The same conception, prepared by cutting away a considerable part of the chorion, and turning aside the amnion with the enclosed foetus, that the parts about the navel might be seen. 3. An entire conception, supposed to be in the fourth week. 4. The inside of the same object, laid open by a vertical section. 5. A complete conception, of about three weeks. 6. The same conception, after a considerable portion of its fore-part had been cut out. 7. The more advanced state of a supposed conception in the womb;

womb; when the chorion, covered by the decidua reflexa, is stretched a great way out into the cavity of the decidua. 8, and 9, shew, that the projection of the chorion into the cavity of the decidua is less in proportion as the conception is younger.

It will, perhaps, be objected, that a smaller number of plates than are here published, might have been sufficient to exhibit the various appearances of the gravid uterus in the different periods of gestation. In answer to such an objection, however, it must be admitted, that Dr. Hunter could not foresee the opportunities he was to have, of making the numerous observations with which he has enriched this valuable work. He informs us, that he has actually suppressed several drawings which had been made, and two plates which had been engraved, that the work might not be overcharged; a sacrifice sufficient, in our opinion, not only to justify his conduct, but to place his liberality and disinterestedness in the most advantageous point of view.—Upon the whole, this description of the gravid uterus is one of the greatest productions in anatomy. The extraordinary splendor of the work, joined to the fidelity of representation, must secure it universal applause; and we have only to regret, as a loss to the medical world, that it cannot be afforded at a cheaper price.

III. *An Analysis of the Roman Civil Law, compared with the Laws of England: being the Heads of a Course of Lectures, publicly read in the University of Cambridge. By Samuel Hallifax, LL. D. 8vo. 3s. 6d. Cadell.*

THE Roman Civil Law, as digested in the Institutions of Justinian, is universally regarded as the most complete and methodical system of legal science that any nation can boast. Being founded upon the permanent and invariable principles of reason, it will remain to the latest ages, as conspicuous for the spirit of equity which it breathes, as ever the Roman senate was for justice, in the most flourishing times of the republic. Contending nations, which formerly resisted her arms, now voluntarily submit their claims to the decision of her laws, and her authority is yet revered, when the power which once enforced it is no more. We receive particular pleasure in seeing a professor at one of our most eminent universities endeavour to render the institutions of Justinian an object of more general attention. So laudable an attempt is highly worthy of encouragement, and gives us reason to hope that it will be productive of the most beneficial consequences to those of the British youth who shall adopt this useful and

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ornamental part of education. The knowledge of the Roman law will not only open their minds to clear and liberal ideas of justice, but furnish them at the same time with a system of morality and sound policy, on the principles of which it is founded.

We shall lay before our readers a part of the author's observations on the advantage which will accrue from this study, to the scholar, as likewise to the divine and the statesman, for with respect to the lawyer, it were needless to insist on its utility.

1. And first, with regard to the utility of the Roman law to the Scholar, it needs but few words to shew, that a science so conversant as this in the great principles of justice and equity, which distinguishes with such care the boundaries of right and wrong, which teaches us the several relations we stand in to our fellow-creatures and the rules by which our own conduct must be regulated, which is founded in human nature and applies to all the affairs of human life, between nation and nation, man and man; must surely be entitled to one of the highest places in our esteem. It will be to entertain a very mean and disparaging opinion of the venerable monuments of ancient wisdom contained in the body of the Roman law, to regard the rules there laid down for the decision of controverted points, whether of a public or private nature, as the maxims of mere lawyers: those great masters of legislation were as eminent for their skill in moral as in legal knowledge, and the sublimest notions both in philosophy and religion are inculcated in their writings. Accordingly we find them frequently called, among their other titles, *Juris Divini et Humani periti*; and the very definition of jurisprudence, given by Ulpian, like that of *Sapientia* by Cicero, is *Divinarum atque Humanarum rerum notitia*. This affinity between the study of law and philosophy has impressed a remarkably scientific cast on the responses of the Roman sages; and a competent knowledge of their tenets and principles is absolutely necessary in order to understand, with exactness and taste, the allusions to Roman customs and manners, which abound in the classical Latin authors, whether poets or historians. To which must be added, what will still more recommend this science to the polite scholar, the purity of the language, in which the Pandects in particular are composed; which are held to be so perfect and elegant in point of style, that the Latin tongue might be retrieved from them, were all other Latin authors lost.—

2. It may perhaps seem strange to assert the utility of the Roman law to the Divine. But when it is recollected that frequent

quent allusions to this law, in the instances of Adoption, the right of Citizenship, Slavery, &c. occur in the New Testament, and especially in the writings of St. Paul; when it is remembered too that many of this profession are often called to preside, either as judges or surrogates, in the spiritual courts; and when it is further considered, how great a proportion the Civil law bears in composing the Ecclesiastical law of England; it will appear, that a competent skill in Roman jurisprudence is far from being foreign to the character of a Divine; as it qualifies him to understand with accuracy the original records of his faith, to support the dignity of his character as a spiritual judge, and to defend and secure the possession of his legal dues.

3. Nor will this study be less serviceable to the Statesman than to the Divine. It is impossible that foreign nations should carry on their transactions with each other, without having recourse to some common standard, by which to regulate their disputes; and this common standard, by the consent of all, is the Roman Civil law: in which the rights and privileges of ambassadors, the interpretation of leagues and treaties, the incidents of war and peace, are discussed with a care and precision, in vain to be sought for in the institutions of other kingdoms. Those gentlemen therefore, who, on account of their birth or fortune, have the honour to be selected as proper persons to personate their sovereign in foreign courts, would surely do well to acquaint themselves betimes with this great medium of national intercourse; that they may not be liable to be imposed on in their negotiations with statesmen of other kingdoms, but be qualified at the same time to do honour to themselves, and service to their country.

The author's professed design in the comparison of the Roman civil law with the laws of England, is to point out any remarkable agreement or disagreement between the two systems, as often as either of these happen to occur; to shew in how many instances the English law is built upon and borrowed from the Roman; and lastly, to teach the younger part of his hearers how much that limited authority, delegated by our laws to the first magistrate of a free people, is to be preferred to the uncontrollable power, usurped and exercised by a lawless despot; from whence they may be able to form a just idea of the pre-eminence and superiority of our own constitution to that of imperial Rome.

We shall present our readers with a chapter of the Analysis, as a specimen of the author's plan.

Of the Natural Modes of acquiring Property. Inst. Lib. II, Tit. 1. § 11.—48. Tit. 8.

1. The Natural Modes of acquiring a right to things are three. I. Occupancy. II. Accession. III. Tradition.

2. I. Occupancy is the taking possession of such things as had been possessed by no one before called *Res Nullius*.

3. Under the head of Occupancy are considered, 1. The right of property in Animals. 2. Captures in War. 3. Things Found.

4. The right of property in Animals is different, according to their different kinds. Animals are of three sorts, *feræ*, *mansuetæ*, *mansuetæ naturæ*.

5. The right of property in animals *feræ naturæ* may be restrained by positive laws. These restrictions may regard 1. The Place. 2. The Persons. 3. The Animals.

6. Occupancy in War extends both to the goods and persons of enemies. Captives taken in war, recovering their liberty, were reinstated in their ancient rights, by the fiction called *Jus Postliminii*.

7. Occupancy in Things Found relates, 1. to such things as never had an owner: as precious stones, gems, &c. found on the surface of the earth or sea. 2. To things which cease to have an owner: as Treasure Trove, and Derelicts.

8. Treasure Trove is treasure hidden in the earth or other secret place, the owner being unknown.

9. Derelicts are things wilfully abandoned by the owner, with an intention to leave them for ever. In England, there is no such thing as a Derelict. Of Waifs and Estrays in the English laws.

10. Things lost by negligence, or chance, or thrown away upon necessity, are not Derelicts. The law of England concerning Wrecks, and the goods called *jetsam*, *flotsam*, and *ligan*, explained.

11. Real property, by the law of England, cannot now be acquired by the title of Common Occupancy; although that of Special Occupancy still subsists: but this does not extend to such estates as are copyhold.

12. II. Accession is the right of acquiring the increase or improvements made in things that are our own: And is 1. Natural. 2. Industrial. 3. Mixt.

13. Natural Accessions are, 1. The brood of female slaves and cattle. 2. River increments, or alluvions. 3. Lands acquired by the force of a river. 4. Islands rising in the sea, or in a public river. 5. Channels deserted by a river.

14. The Roman laws concerning Natural Accessions have been generally adopted by the laws of England; but in the case

case of an island rising in the sea, where the civil law gives it to the first occupant, our law gives it to the king.

* 15. Industrial Accessions are, 1. Specification, or producing a new form from another's materials. 2. Conjunction, where two things are joined together, their substances remaining distinct and separate. 3. Confusion, or the mixture of liquids. 4. Commixtion, or the mixture of solids. 5. Building; (1.) on a man's own ground, with another's materials. (2.) on another's ground, with his own materials. 6. Writing. 7. Painting.

* 16. Mixt Accessions are 1. Planting. 2. Sowing. 3. The fruits gathered and consumed, by the *bonâ fide* possessor of another's property.

* 17. The doctrine of the Roman and English laws on Industrial and Mixt Accessions; and the opinion of Grotius on this subject; examined.

* 18. III. By the old Roman laws, Alienation of things Corporeal was of two kinds. 1. Mancipation. 2. Tradition. The former related to such things as were called *Res Mancipi*; the latter to the *Res Nec Mancipi*. Justinian abolished the distinction; and gave to Tradition, or simple delivery, all the effects of the ancient Mancipation.

* 19. No Tradition was good, unless 1. preceded by a sufficient cause or *consideration*. 2. made by one who had the right to alienate. It might happen in some cases, that the real owner could not alienate; and he, who was not the owner, could.

* 20. Tradition was three-fold. 1. True. 2. Feigned; which was (1) *brevis manu*. (2) *longâ manu*. (3) Symbolical.

* 21. Ways of Alienation of Real Property, in England, by Deed, Feoffment with Livery of Seizin, Lease and Release, Recoveries, Fines; explained.

This Analysis is to be considered only as a syllabus of Dr. Hallifax's Course of Lectures, which we are persuaded will afford his auditors entertainment, as well as much useful instruction.

IV. *Inscriptiones antiquæ, pleræque nondum editæ: in Asia Minori & Græcia, præsertim Athenis, collectæ. Cum Appendice. Exscripsit ediditque Ricardus Chandler, S. T. P. Coll. Magd. & Soc. Antiq. Socius. Fol. 11. 5s. boards. Doddsley.*

AS this publication is inscribed to the Society of Dilettanti, it may not be improper just to mention the origin of that respectable association.

In

In the year 1734, some gentlemen, who had travelled in Italy, desirous of encouraging at home a taste for those objects, which had highly contributed to their entertainment abroad, formed themselves into a society, under the name of the Dilettanti; and agreed upon such regulations, as they thought necessary to keep up the spirit of their scheme.

In the year 1764, upon a report of the state of the society's finances, it appeared, that they were possessed of a considerable sum, above what their current services required. Various schemes were therefore proposed for applying part of this money to some purpose, which might promote taste, and do honour to the society. After some consideration it was resolved, 'That a person, or persons, properly qualified, should be sent, with sufficient appointments, to certain parts of the East, to collect informations, relative to the former state of those countries; and particularly to procure exact descriptions of the ruins of such monuments of antiquity, as are yet to be seen in those parts.'

Three persons were elected for this undertaking. Mr. Chandler, of Magdalen-College, Oxford, editor of the *Marmora Oxoniensia*; Mr. Revett, who had given a satisfactory proof of his accuracy and diligence in measuring the remains of antiquity at Athens; and Mr. Pars, a young painter of promising talents.

They embarked on the 9th of June, 1764, in the *Anglicana*, captain Stewart, bound for Constantinople, and landed at the Dardanelles, on the 25th of August. In the course of their travels they visited the Sigeon Promontory, the Ruins of Troas, the Islands of Tenèdos and Scio; Smyrna, Athens, Argos, Corinth; and, in short, a great number of the most remarkable places in Asia Minor and Greece.

A valuable specimen of their labours was presented to the public in the year 1769, under the title of the *Ionian Antiquities*; of which we have given some account in our Review for February, 1770.

That work chiefly consists of delineations and descriptions of the remains of the temple of Bacchus at Teos, of the Temple of Minerva at Priene, and the Temple of Apollo Didymæus, near Miletus.

The publication, which we have now before us, consists of about 250 inscriptions, collected in various parts of Greece and Asia Minor.

We shall present our readers with N^o 1. as the original is a specimen of a remarkable mode of writing among the Greeks, distinguished by the name of *Βυρροφιδον* *.

* *Βυρροφιδον*. adv. vertendo & flectendo se, more boum arantium: ex *βυρ*, et *ροφω* verito.

Mr. Chandler observes, that Potter, in his *Antiquities of Greece* †, has given us an erroneous representation of the *Βεστροφιδον*. ‘The *Βεστροφιδον*, says that writer, is, as Pausanias explains it, when the second line is turned on the contrary side, beginning at the end of the former; as the husbandmen turn their oxen in ploughing, in this manner.

ΕΚ ΔΙΟΣ ΑΡ-
·VΘΞΕWUX

Potter refers us to Pausanias; but the words of that writer do not support his example, with respect to the inverted position of the letters in the second line. Pausanias, in describing the *λαρναξ*, or the *κυψελη*, that is, the *chest*, in which Cypselus, one of the kings of Corinth, was concealed by his mother, expresses himself in these terms:

Των δ' ἐπὶ τῇ λαρνακὶ ἐπισφραγῶν ἐπέσι τοῖς πλείοσι γραμμασι τοῖς ἀρχαίοις γεγραμμένα. Καὶ τὰ μὲν ἐς εὐθυαύων ἔχει, σχήματα δὲ ἄλλα τῶν γραμμάτων βεστροφιδον καλεσιν Ἕλληνες. τὸ δὲ ἐστὶ τοιονδεῖ. Ἀπὸ τοῦ περὰ τοῦ τε πρὸς ἐπισφραγῆν τῶν ἐπὶ τὸ δευτερον, ὡς περ ἐν διαυλῇ δρομῷ. Γεγραπταὶ δὲ ἐπὶ τῇ λαρνακὶ καὶ ἄλλες τὰ ἐπισφραγῆτα ἐλίσμους συμβαλεσθαι χαλεπὸς †.

Sylburgius thus construes and explains this passage. ‘*Inscriptiones, quæ in arcâ visuntur, pleræque priscis exaratae sunt literis. Earumque literarum aliæ in rectum tendunt; alias earundem figuras Græci βεστροφιδον (à boum arantium conversione) appellant: id est hujusmodi. Postquam exaratus est versus unus, versus alter, à fine præcedentis, ducitur ordine converso, perinde ut fit in dianli (hoc est iterati stadii) cursu. Sunt in eadem arcâ inscriptiones aliis etiam conjectu difficilibus gyris exaratae.—Significat Pausanias, in posteriore inscriptionum genere, ductus esse tam intricatis et perplexis gyris, ut nec legi, nec intelligi faciliè queant. In altero autem inscriptionis genere, prioris versus literas ordine Græcis, Latinis, et aliis gentibus usitato exaratas esse; posterioris verò literas exaratas esse more Hebraico: id est, ordine retrogrado, à dextrâ in sinistram ducto. Ejus ordinis exemplum proponere lubet in sequentibus duobus ex argumento confictis versibus:*

ΤΗΝ ΤΗΔΕ ΚΕΔΡΟΤ ΛΑΡΝΑΚΑ
ΖΟΝΕΤΙ ΝΕΚΗΘ ΤΟΛΕΨΥΚ ΟΤ.

The only word in Pausanias, which could lead the learned author of the *Archæologia Græca* into the notion, that the letters ἐν τῷ βεστροφιδον, were to be inverted, is ἐπισφραγῆν.

† Vol. I. p. 144.

‡ Pausanias, l. v. p. 320. Edit. Hanov. 1613. Pausanias flourished, A. C. 175.

But this word seems only to imply what Sylburgius calls 'the retrograde order of the letters.' Possibly the *inversion* of the letters in the second line may be an error of the press. To exemplify the *βυρροφιδον* with accuracy, it is necessary to have types formed on purpose, in a *reverted* position. But the printer, not having any of that sort at hand, might *invert* the line in question, not observing, that Dr. Potter had, as if by design, fixed upon a word, in which the common types might have been turned either to the right or the left.

The true method of writing *κατα το βυρροφιδον* is ascertained by the Sigean inscription, which Mr. Revett has accurately delineated, and Mr. Chandler exhibited in this publication. The real inscription is in an irregular character, which cannot be properly represented without an engraving.

If we reduce the letters to the common arrangement, this inscription will stand as follows. The translation accompanying the Greek is Chishull's, corrected by Mr. Chandler:

Φανοδικκ
εμι τυρμοκ-
ραλειος τε
Προκοκνη-
σις κρηνηρ-
α δε και υποκ-
ρηνηριον κ-
αι ηδμον ες π-
ρυτανειον
εδωκεν Σιγει-
ευσιν.

Φανοδικκειμι τε
Ερμοκρατες τε Προκο-
νησις καγω κρατηρα
καπιστατον και ηδμ-
ον ες πρυτανειον ε-
δωκα μνημα Σιγει-
ευσιν· εαν δε τι πασχ-
ω μελεδαινειν με, ω
Σιγειεις· και μ' επο-
ησεν ο Αισωπος και
αδελφοι.

Phanodici
sum, filii Her-
mocratis Pro-
connesii. Cra-
terem vero et
Hypocraterium
et Colum ad
Prytaneum
dedit is
Sigeis.

Phanodici sum, filii
Hermocratis Procon-
nesii. Et ego Craterem
et Crateris basin et
Colum ad Prytaneum
dedi memoria ergo Si-
geis. Si quid vero patiar
curate me, O
Sigei. Et fecit me
Aesopus atque
fratres.

There are several circumstances in this inscription, which may serve as a good foundation for the conjectures of antiquarians, and by which its æra may in some measure be determined. We believe it to be of very great antiquity. It is a specimen of writing, which was antiquated above 2000 years ago, and was engraved on marble before the Greek alphabet was completed. But we shall postpone all observations upon it, as

the learned editor promises to treat of it in another work: probably in his Travels, which are advertised for publication.

In this collection there are many inscriptions, which are curious and valuable. Some of them contain little anecdotes, which are not to be found elsewhere. Others record the names of gods, eminent men, people, cities, magistrates, offices, games, &c. which may illustrate some points of geography, or chronology, or some passages of ancient history. We shall mention the subjects of some of the most remarkable:

Nº 13. Is an elegant inscription, consisting of twenty heroic verses, copied from a gate of the castle at Smyrna.

Nº 33. An inscription taken from the theatre at Ephesus, which, when St. Paul was at there, the people rushed into, shouting, "Great is Diana of the Ephesians!" Acts xix. 29.

Nº 36. Contains a decree of the Ephesians in honour of Diana.

Nº. 42. A remarkable instance of the superstition, which prevailed at Miletus, under the the Gnostics.

Nº. 67. An answer given by Jupiter to the people of Stratonicea, who had consulted him upon an emergency.

Part II. Nº 3, 4, 5, contain an account of the treasures lodged by Pericles in the temple of Minerva.

Nº 6. Records a victory in the games: mentioned also by Plutarch in his Life of Andocides.

Nº 11. A decree in honour of a captain under Cassander, king of Macedonia.

Nº 12. In honour of Spartacus, king of Bosphorus.

Nº 14. Though short, contains much information, relative to M. Agrippa, consul about the year before Christ 25.

Nº 26. Contains a fragment of the laws of Solon.

Nº 28. Brought by the author from Athens, as the only specimen of the method of writing, mentioned under Nº 1. ever yet imported from Turkey.

Nº 31. Contains names of Archons of Athens, hitherto unknown in the Attic Fasti.

Nº 55. A complete copy of an inscription in the temple of Theseus, on which the famous Corfini has bestowed an infinite deal of pains.

Nº 108, 109, 110, illustrate the history of the Piræus.

Nº 111. Inscriptions found in a cave dedicated to the Nymphs: the only curiosity of the kind hitherto discovered.

Nº 130. Relates to the famous count Diogenes, one of the generals of the emperor Anastasius.

Nº 48, 134, 135, give an account of Theodore, a renowned general under Theodosius.

Appendix, Nº 1. contains the entire history of the temple of Jupiter Casius, near Apamea in Syria.

The inscriptions, copied from the bases of statues, refer mostly to persons illustrious in history. Some fragments in this collection, we must confess, seem to be insignificant. But every piece of marble, and, if we may be allowed the term, every *inscriptiuncula* which travellers have discovered on classic ground, is of great importance in the estimation of the learned antiquarians, and received with eagerness and enthusiasm.

Every man, indeed, who has read the poets and historians of Greece, must contemplate the present situation of that country, and of Asia Minor, with the deepest concern; cities, once flourishing and magnificent, now lying in ruins, and even those ruins demolished; fabrics of the most exquisite architecture, mouldering into dust; stately pillars broken in pieces; statues defaced and mutilated; and other works of the finest marble scattered up and down in confusion, and in a great measure destroyed by the injuries of time, the madness of superstition, or the depredation of barbarians.

The learned are more indebted to the zeal and industry of our ingenious editor, than they may at first apprehend. There are inconceivable difficulties attending the execution of such a work as this. The traveller must be exposed to the inconveniences of long journies, many tedious and fruitless enquiries, the heat of a sultry climate, the impertinence, the rudeness, and sometimes the malignity of the barbarous inhabitants of the place. The object of his investigation is generally half buried in the earth, overwhelmed with rubbish, or fixed in some building of later date; and after all, perhaps broken, defaced, or entirely obliterated.

This publication, we will venture to affirm, will be a lasting monument of the editor's amazing industry, accuracy, and learning, in the department of an antiquarian.

V. *The Interest of the Merchants and Manufacturers of Great Britain, in the Present Contest with the Colonies, stated and considered.* 8vo. 1s. Cadell.

AT a time when a dispute subsists between Great Britain and America, nothing, can be more proper than to lay before the public an impartial account of the proceedings of the British legislature with respect to our dominions beyond the Atlantic. A narrative of this kind is the best calculated to evince how far the parent country has provided for the welfare of her colonies, and in what degree the latter have conducted themselves with gratitude and dutiful obedience. At the first settlement of our colonies, an exchange of com-

modities, between Great Britain and America, became the necessary foundation of their future intercourse; and for the maintenance of this commerce, so advantageous to both countries, we find the British legislature, at different periods, sacrificing her own private interest. We shall present our readers with what is advanced on this subject in the pamphlet now before us.

The people of England and the American adventurers being so differently circumstanced, it required no great sagacity to discover that, as there were many commodities which America could supply on better terms than they could be raised in England; so must it be much more for the colonies advantage to take others from England, than attempt to make them themselves. The American lands were cheap, covered with woods, and abounded with native commodities. The first attention of the settlers was necessarily engaged in cutting down the timber, and clearing the ground for culture; for before they had supplied themselves with provisions, and had hands to spare from agriculture, it was impossible they could set about manufacturing. England, therefore, undertook to supply them with manufactures, and either purchased herself, or found markets for the timber the colonists cut down upon their lands, or the fish they caught upon their coasts. It was soon discovered that the tobacco plant was a native of, and flourished in Virginia. It had been also planted in England, and was found to delight in the soil. The legislature, however, wisely and equitably considering that England had variety of products, and Virginia had no other to buy her necessities with, passed an act prohibiting the people of England from planting tobacco, and thereby giving the monopoly of that plant to the colonies. As the inhabitants increased, and the lands became more cultivated, further and new advantages were thrown in the way of the American colonies. All foreign markets, as well as Great Britain, were open for their timber and provisions, and the British West India islands were prohibited from purchasing those commodities from any other than them. And since England has found itself in danger of wanting a supply of timber, and it has been judged necessary to confine the export from America to Great Britain and Ireland, full and ample indemnity has been given to the colonies for the loss of a choice of markets in Europe, by very large bounties paid out of the revenue of Great Britain, upon the importation of American timber. And as a further encouragement and reward to them for clearing their lands, bounties are given upon the tar and pitch, which are made from their decayed and useless trees; and the very ashes of their lops and branches,

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are made of value by the late bounty on American pot-ashes. The soil and climate of the Northern colonies having been found well adapted to the culture of flax and hemp, bounties equal to half the first cost on those commodities have been granted by parliament, payable out of the British revenue, upon their importation into Great Britain. The growth of rice in the Southern colonies has been greatly encouraged, by prohibiting the importation of that grain into the British dominions from other parts, and allowing it to be transported from the colonies to the foreign territories in America, and even to the southern parts of Europe. Indigo has been nurtured in those colonies by great parliamentary bounties, which have been long paid upon the importation into Great Britain; and of late are allowed to remain, even when it is carried out again to foreign markets. Silk and wine have also been objects of parliamentary munificence; and will one day probably become considerable American products under that encouragement.

‘ In which of these instances, it may be demanded, has the legislature shewn itself partial to the people of England and unjust to the colonies? or wherein have the colonies been injured? We hear much of the restraints under which the trade of the colonies is laid by acts of parliament, for the advantage of Great Britain, but the restraints under which the people of Great Britain are laid by acts of parliament for the advantage of the colonies, are carefully kept out of sight; and yet upon a comparison, the one will be found full as grievous as the other. For is it a greater hardship on the colonies, to be confined in some instances to the markets of Great Britain for the sale of their commodities, than it is on the people of Great Britain to be obliged to buy those commodities from them only? if the island colonies are obliged to give the people of Great Britain the pre-emption of their sugar and coffee, is it not a greater hardship on the people of Great Britain to be restrained from purchasing sugar and coffee from other countries, where they could get those commodities much cheaper than the colonies make them pay for them? Could not our manufacturers have indigo much better and cheaper from France and Spain than from Carolina? and yet is there not a duty imposed by acts of parliament on French and Spanish indigo, that it may come to our manufacturers at a dearer rate than Carolina indigo, though a bounty is also given out of *the money* of the people of England to the Carolina planter, to enable him to sell his indigo upon a *par* with the French and Spanish? But the instance which has already been taken notice of, the act which prohibits the culture of the tobacco

plant in Great Britain or Ireland, is still more in point, and a more striking proof of the justice and impartiality of the supreme legislature; for what restraints, let me ask, are the colonies laid under, which bear so strong marks of hardships, as the prohibiting the farmers in Great Britain and Ireland from raising, upon their own lands, a product which is become almost a necessary of life to them and their families? And this most extraordinary restraint is laid upon them, for the avowed and sole purpose of giving Virginia and Maryland a monopoly of that commodity, and obliging the people of Great Britain and Ireland to buy all the tobacco they consume from them, at the prices they think fit to sell it for. The annals of no country that ever planted colonies, can produce such an instance as this of regard and kindness to their colonies, and of restraint upon the inhabitants of the mother country for their advantage. Nor is there any restraint laid upon the inhabitants of the colonies in return, which carries with it so great appearance of hardship, although the people of Great Britain and Ireland have, from their regard and affection to the colonies, submitted to it without a murmur for near a century.

The prohibition of cultivating tobacco in England, for the sake of the colonies, affords an unquestionable proof of our early attention to their interest. The author of these considerations acknowledges, that in this, as well as in other instances, the legislature had a view to divert the colonists from manufacturing, but he observes, that this object has been pursued by means the most generous and just; and that the colonists have no cause to complain of their being diverted from working up their flax or hemp, by getting a better price for it rough, than they could hope to obtain by manufacturing it. He further observes, that they are not prohibited from manufacturing any commodity which they choose for their own use, or erecting any machine for the purpose, except mills for flitting iron; and that if they do not manufacture, it is because they find more profit in cultivating their lands, and attending their fisheries.

This, says he, is a point which cannot be too much inculcated, for it ought to be universally known and considered, especially by the trading part of this kingdom. I therefore repeat it, that the only means employed by the legislature, for diverting the colonies from manufacturing, is the giving them better prices for their labour in other things: and the colonies well know this to be the case, and they conduct themselves according to that knowledge; for in every instance where they think they can employ their labour profitably in manu-

manufactures, they do it. This the people of England do not know, but they ought to be made acquainted with it. They imagine the inhabitants in the colonies are prohibited from making any thing for themselves, much more from trading in their own manufactures : whereas the fact is, they are prohibited from making no one thing for their own use, or from exporting any one of their own manufactures ; except hats, wool, and woollen goods. And they do make things, and export several manufactures, to the exclusion of English manufactures of the same kinds. The New England people import from the foreign and the British islands, very large quantities of cotton, which they spin and work up with linen yarn into a stuff, like that made in Manchester, with which they clothe themselves and their neighbours. Hats are manufactured in Carolina, Pennsylvania, and in other colonies. Soap and candles, and all kinds of wood-work, are made in the Northern colonies, and exported to the Southern. Coaches, chariots, chaises, and chairs, are also made in the Northern colonies, and sent down to the Southern. Coach-harness, and many other kinds of leather manufactures, are likewise made in the Northern colonies, and sent down to the Southern ; and large quantities of shoes have lately been exported from thence to the West India islands. Linens are made to a great amount in Pennsylvania ; and cordage and other hemp manufactures are carried on in many places with great success : and foundry ware, axes, and other iron tools and utensils, are also become articles of commerce, with which the Southern colonies are supplied from the Northern. Thus while the legislature is paying the money of the people of England in bounties to one part of the American subjects, another is employed in rivalling the people of England in several of their most valuable manufactures.'

The author afterwards considers the proposition advanced by the advocates for the colonies, viz. that the profit of all American industry centers here, and that the people of that country are condemned to work for those of England. On this subject he argues as follows.

' If it be true that the inhabitants of America are condemned to work for the people of England, is it not equally true that the people of England are condemned to work for the people in the colonies ? nay, not for their fellow-subjects there only, but for the slaves of their fellow-subjects ! If a planter in Virginia raises tobacco for the English merchant, does not the English manufacturer make him clothing for himself and his negroes in return ; and wherein can the one be said to work for the other's advantage, more than the other does for his ? Do any of the colonies send their products to
Eng-

England for nothing, or do they take any thing from England in payment which they do not want? Does England fix prices upon their products, and say, You shall sell them to us for so much; or does she insist upon their buying her commodities at higher prices than her own natives pay, or than she sells them for to other countries? Nothing of all this is pretended to be the case; then pray in what sense is it that the people of the colonies can be said to work for the people of England, other than that in which the people of England work for them? The thresher may be said, it is true, to work for the miller; but does not the miller work also for the thresher? But the profit of all the labour of the colonies centers in England. If this be true, the consequence will plainly shew it; for no state or society of men was ever known to thrive by unprofitable labour. Whence then arises the present wealth and greatness of America, (of which we hear so much upon other occasions) if England has reaped the fruit of all the labour of the colonies? The settlers, we all know, did not carry great riches with them, and whence could they have acquired them, but from the profits of their labour? But the trade of England, say they, has been greatly augmented by the colonies. It is by no means clear that the same increase would not have happened if the colonies had never existed; for England had many avenues open for her commercial industry. But, without pursuing that consideration, from what source did the colonies derive the ability, and the means of trading with England? Who paid for the axe and the saw with which they cut down the tree, and made it into boards, to cover their huts at their first landing? or through whose credit have they since built towns, improved their farms, and erected for themselves stately houses? Is it not to the English merchants they are indebted for all their opulence?

In the sequel of the pamphlet it is observed, that England pays for the purchase of the land in America, for the labour in clearing it, and for the maintaining the stock necessary to its cultivation; that her return is a commission upon the sale of the produce, with a moderate interest, not very well paid, upon the capital advanced, while all the profit of the increased value belongs solely to the Americans.

We shall lay before our readers the conclusion of the pamphlet, which respects the motives and views of the Americans in the present dispute.

I acquit them of any intention of separating from Great Britain; for I believe them too wise to renounce all the advantages of being treated as Englishmen in Great Britain and throughout the world; of enjoying the protection of her fleet and armies equally with the people of England; and at the same

same time, neither contributing revenue to their support, or dealing with her for any thing which they can buy cheaper, or sell dearer elsewhere. They would no doubt like to continue to have the monopoly of supplying the British West India islands with lumber and provisions; to have the monopoly of supplying Great Britain and Ireland with tobacco; to receive large bounties upon other of their products out of the revenue of England; to have the advantage of fishing on the English fishing banks of Newfoundland; and in the gulph and river of the English conquered colony of Quebec, provided they continued to pay no revenue, were subject to no restraints upon their trade, but might carry their commodities wherever they thought fit, import all sort of goods from all countries, and lay out their money wherever they found they could buy cheapest. This is all very natural; and no one can blame the colonies for seeking what is so evidently for their own interest; but that they should expect the people of England, the trading part especially, to countenance them in their pursuits of a plan so manifestly ruinous to them, is indeed such a proof of their contempt for our understandings as no people ever gave before. They plainly tell the British merchants, "Gentlemen, we have now made fortunes out of your capital, and we find that the people in England pay such heavy taxes for the payment of the interest of a debt, which they contracted in our defence; and for the maintenance of a military force, of which we enjoy the protection; that some of their manufactures come higher charged to us, than we can get the like for from Holland or France: we also find, that from the same cause they cannot afford to give as high prices for some of our commodities, as we can sell them for in other countries. Now there are certain acts of parliament, which oblige us to come to you for what we want; and to carry to you many of our commodities in payment, we desire therefore that you will assist us in our endeavours to set aside the authority of these laws, that we may trade where we will; and come no more to you but when we cannot do so well elsewhere. There is another thing too which we want you to join to us in; we are prevented by an act of parliament from entailing our estates to the prejudice of our English creditors; we now owe them about four millions, and if this act was out of our way, we could make all our families rich at once, by purchasing lands, and building houses, with this money, and settling them upon our children, instead of paying our English creditors: but as we are afraid the parliament might perceive our drift, in applying for repeals of these laws, or if they even repealed them *now*, they might hereafter re-enact them, or
others

others of a like nature, which would defeat our purpose of rising upon the ruins of England; we have taken up a resolution of getting rid of all these acts at once, and at the same time making ourselves secure against all future acts that might be made to our prejudice, or for your benefit. This resolution is no other than to deny the authority of the legislature to make any acts whatever to bind us. In this our grand purpose, we hope you will do all you can by petitioning, instructing, and remonstrating in our behalf; for if you do not join us in destroying yourselves, we tell you once for all, that we will neither buy goods of you, nor pay you for those we have already bought, for we are determined to carry our point by one means or another."

' I appeal to the understandings of my countrymen whether this is an exaggerated representation of the colony claims, as set forth and stated in their several pamphlets, and the resolutions of their public assemblies. And I think I need not use any further arguments to convince the merchants and manufacturers of Great Britain, how fatal to their interests the success of the colonies in their designs must be. The continuance of their trade to the colonies, clearly and entirely depends upon the laws of England having authority there. It is their operation which binds the commerce of the colonies to this country. It is their operation which gives security to the property of the trader sent thither. Give up the authority of parliament, and there is an end to your trade, and a total loss of your property. But if that authority is supported and maintained, the trade of the colonies must remain to Great Britain, and the property you intrust them with will remain secure, protected by acts of parliament made in your behalf.'

The opposition of the Americans to the British legislature, is here considered rather in the light of ingratitude, than as unconstitutional. As far, however, as the pamphlet exhibits a retrospective view of the conduct of Great Britain towards her Colonies, it may serve to shew that her policy has been dictated by a regard to the reciprocal interest of both countries.

VI. *A Speech never intended to be Spoken, in answer to a Speech intended to have been Spoken on the Bill for altering the Charter of the Colony of Massachusetts Bay, Dedicated to the Right Rev. the Lord Bishop of St. A——. 8vo. 1s. Knox.*

THE ground of our dispute with the Americans has for some time, and continues to be so warmly agitated, that a pamphlet examining the subject in a candid and rational man-

manner, by arguments and remarks which are not only just, but in a great measure decisive, cannot fail of affording satisfaction to those who are desirous of forming a judgment respecting this interesting controversy. We shall therefore lay before our readers such parts of this pamphlet as deserve particular attention.

The principal argument which has been urged in favour of the Americans is, that they are not represented in parliament, and therefore not subject to taxes imposed by it; representation being, by the constitution of this realm, a necessary ground of taxation. To this proposition our author replies, that by the constitution, representation is not necessary to taxation; and that, if it was, the Americans are represented. He supports the first part of his argument with the following observations:

‘ That representation is not a necessary ground of taxation, will manifestly appear, from two considerations. The first is, That parliaments, in the times of our Saxon ancestors, from whom we boast that the form and spirit of our constitution is derived, assessed and levied taxes before the commons sat in parliament by representation; for this accession of new force and vigour to the constitution was not made till the reign of Henry the First, probably not till the 49th of Henry the Third. The right of taxation was therefore prior to, and independent of representation, unless the consequent can be made to precede the antecedent, or the effect become the parent of the cause.—The second consideration is, That there are more millions of subjects unrepresented in England, and yet taxed, than there are inhabitants in British America. Out of eight millions of inhabitants in this kingdom, there are not five hundred thousand electors: the other seven millions five hundred thousand are exactly on the same footing with the three millions in America.

‘ If our ancestors were taxed without being represented at all; if at this hour there are more Englishmen unrepresented, and yet taxed, than there are mutinous inhabitants in all our colonies, how, in the name of common sense, can representation be a necessary and *sine qua non* ground of taxation?

‘ If the right to impose taxes devolved to parliament, in consequence of the admission of the commons into a share of the legislature, where has this doctrine been treasured up for so many centuries? It is not so much as hinted at in any of various acts of parliament, which establish this noble inheritance of the subject, from Magna Charta to the Revolution. The petition of right, that pillar of the liberties and franchises of Englishmen, is silent upon this head; yet this petition,

tion, and its prayer, "That no man hereafter be compelled to make or yield any gift, loan, benevolence, tax, or such like charge, without common consent by act of parliament," was the petition and prayer of the subject universally. It came from, and was in behalf of, every individual dwelling under the protection of the crown of England; and its benefits and obligations extended to all alike. The ancestors of the Americans were parties in this petition, and they and their posterity, for a century and a half, have enjoyed the sweets of it. The Americans are therefore concluded and bound by this petition, and are entitled to no greater freedom than their ancestors demanded, and was confirmed to them in common with the rest of the subjects. By this act of their forefathers, the Americans are included within the circle of parliamentary legislation and taxation, and their descent there, or migration here, does not vary the nature of their dependence on, or submission to, the crown and legislature of England, nor create one new right, privilege, or exemption whatsoever."

To confirm the assertion that the Americans are represented, the author argues in this manner :

"There is no proposition clearer to my understanding than this; "That the parliament is, collectively, the representative of the British empire;" in so much that it is incapable of illustration by argument. Yet, that the validity of this important truth may not depend on my judgment, or assertion alone, I beg leave to call the attention of the house to an authority inferior only to divine revelation: the authority of parliament, drawn from a period of our history, when the spirit of colonization was not unknown in this kingdom, and when no dispute subsisted between people and parliament, to influence the judgment of the latter in declaring the extent of representation.

"The authority I allude to is the petition or supplication of parliament to queen Mary, in 1554. The words of the preamble to it are these: "We, the lords spiritual and temporal, and the commons, in this present parliament assembled, representing the whole bodie of the realme of England, and dominions of the same, in the name of ourselves particularly, and of the said bodie universally, offer this our most humble supplication, &c."

"I do not apprehend that words can more fully declare the nature of parliamentary representation, than those now read declare parliament "the universal representative of the dominions of the crown of England."—In this parliamentary acceptance of representation, I will heartily concur in main-
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taining,

taining, that it is of the very essence of taxation. But the speculative opinions of modern politicians, and of the ablest writers on government, who reason from what they think the constitution ought to be, and who conjure up a representation of their own, must give way to this authority, which declares in the Journals of Parliament "what the constitution is."

The proposal which this writer suggests, of submitting the determination of the point in dispute to the opinion of the twelve judges, must be acknowledged to be rational and equitable. 'In matters of such vast importance, says he, on which the fate of a great empire depends, it behoves us, my lords, to be clear in our rights and determined in our resolutions. But I much question, whether *ex post facto* acts of parliament are a foundation solid enough for us to build upon. Such laws are as dangerous in civil, as they are tyrannical in criminal, questions; they are ever unsatisfactory, and rather tend to inflame, than conciliate or convince. Instead of passing empty, unavailing declarations of the rights of parliament, and constituting ourselves judges in our own cause, let us try the right like men. Let the point in dispute between us and our colonies be judged by the sages of the law, as it stood when this controversy first occurred. Matters of as high concern to the liberties of these kingdoms have been, are now, submitted to the determination of the most respectable tribunal in the universe, the twelve judges of England, at a time when their dependance on the crown was greater, their knowledge and integrity less.'

In respect to the power of the British legislature to alter the charters of the American colonies, he thus proceeds:

'I confess, my lords, this is a power of so transcendent a nature, that it ought to be sparingly exercised, and only on great emergencies, and upon the clearest and most evident necessity. Perhaps it ought never to be employed in times so unfortunate as these, lest what was dictated by wisdom should wear the appearance of punishment, and convey a suspicion of resentment. It cannot be admitted, although very positively asserted, that an alteration in the charter of an American province, without the consent of the provincials, is the most arbitrary act of government. These charters are the offspring of the human understanding, and consequently liable to a thousand imperfections: must such hasty and crude productions, fraught, perhaps, with privileges noxious to the whole empire, through the invincible obstinacy of mankind, ever wedded to the customs, manners, and absurdities of their ancestors, remain to all eternity a thorn in the side of the mother

mother country? It is not reasonable, it is not politic, they should. We have seen the union between the kingdoms of England and Scotland, as solemn and deliberate an act of state as can be met with in the records of any nation, yield to the great and leading maxim, *salus populi suprema lex esto*.—Private property and every species of right has, and must again give way to the general interest of the community; and I know no particular mark of sanctity affixed to the charters of America, that should make parliament respect them more than the charters of our trading and monied companies, those of the patriotic cities of London and Bristol, or even that of an inferior corporation. They are all grants of the crown, and are all amenable to the jurisdiction of the courts in Westminster-hall. It would be a disgraceful absurdity in the laws of this realm, if the crown (whose own prerogative ceases where it would be injurious to the state) could grant by charter a privilege incompatible with the interest of the nation. Upon the principles contended for, the same charter would be valid because it was granted to an American, which would be void or voidable if granted to an Englishman. It is really the height of folly to assert, that the superlative power of parliament, which checks and controuls the prerogative of kings, cannot alter or annul a charter, endangering, possibly, the peace and existence of the British empire.

‘There is a wonderful sensibility that attends every thing relating to America, except where we ought tenderly to feel for her. It is the criterion of British liberty to be taxed by parliament. It is tyranny (we are told) in that parliament to tax the Americans. It is the highest political excellence to amend our own constitution; it is the most enormous stretch of arbitrary power to attempt an alteration in that of our colonies. We, who daily submit to parliamentary taxes, to alterations in our still imperfect constitution, and to amendments in the charters of our greatest corporations, are the freest, the happiest people in the world: to be taxed by the same parliament, to have their incomprehensible constitutions altered, and their charters regulated by the same wisdom and discretion, for the general advantage of the public, implies an abject and slavish dependency in our colonies.’

The pamphlet * to which this is a reply, was dictated by such an amiable spirit of moderation and benevolence as rather displayed the goodness of the author's heart, than procured conviction to the principles which he advanced; but whatever impression these may have made on the minds of

* See Crit. Rev. vol. xxxvii. p. 471.

Some readers, we doubt not that it will be fully obliterated by the considerations now offered to the public.

VII. *An Essay on Circulation and Credit, in Four Parts; and a Letter on the Jealousy of Commerce. From the French of Monsieur De Pinto. Translated, with Annotations, by the Rev. S. Baggs, M. A.* 4to. 10s. 6d. Ridley.

SCARCELY any subject can be so interesting to the English nation, as the question, Whether the national debt be a burden, of which they should strive to disencumber themselves; or a benefit, which they should not by any means neglect to preserve. The general opinion is highly in favour of the first of these positions. The nation, it is said, is oppressed with taxes to pay the interest only, and these taxes operate on the price of labour, so as to injure our manufactures; besides the losses which individuals sustain by the fluctuation in the price of stocks, occasioned frequently by artful men who prey on the credulity of the unwary, and support a spirit of gaming in the nation. But the author of the work now under consideration, looks on these assertions as void of foundation, treats our apprehensions as chimerical, and undertakes to prove beyond contradiction, that we are in the wrong; that the national debt has increased our numerary wealth; that it is necessary to the support of circulation, by which it was produced, and of the excentric commerce which Europe, and particularly of that which England carries on in the other quarters of the world; that taxes are favourable to industry; that the advantages arising from stock-jobbing are more than adequate to the mischief produced by it, and that, without the game carried on in the stocks, England could not have made the efforts she has done. This certainly appears to be a Herculean task; but Mr. Pinto undertakes it with great confidence, and every Englishman, whatever he may forebode, must undoubtedly wish him success; as, since there is not the least probability of our ever being freed from this debt, it must be a satisfaction to us to find that we have been in an error in repining, and that the very circumstance which we have considered as the bane of our enjoyments, is what really contributes most to increase them.

As Mr. Pinto builds his arguments in favour of the national debt on the advantages of circulation, he sets out with exemplifying the prodigious extent of the real circulation of money in business, and then observes that a merchant, whose credit is good, may, independently of the respite allowed him for the payment of his purchases, circulate his own paper,

avail himself of that of others, and multiply the springs of his commerce in proportion to the facility of circulation.

‘ Paul, says he, on Monday morning pays a crown to his baker; the baker buys a crown’s-worth of faggots; the feller pays a crown which he owed at the tavern; the tavern keeper gives it to his wife, who buys a fan; the fan-maker pays for something else with the same crown; and it is possible that at night it may return to Paul, who wins it at quinze, and so on.’

As numerary, or fictitious wealth is of equal service in circulation as real specie, the creation of numerary wealth is, it must be owned, beneficial, so far as the increase of circulation is so, which our author believes it to be, at least to a certain point. He proceeds: ‘ I affirm that the national debt has enriched the nation, and I prove it thus: on every new loan the government of England mortgages a portion of taxes to pay the interest, and creates a new artificial capital which did not exist before, which becomes permanent, fixed, and solid; and, by means of credit, circulates to the advantage of the public, as if it were, in effect, so much real treasure that had enriched the kingdom. Let us take, for an example, the twelve millions borrowed in the year 1760, and see what became of them. Is it not true that the greatest part of that money was spent within the nation? Nothing but the subsidies, and a *part* of the sums which were expended in Germany can be considered as lost. I say a *part*; for, even in a war upon the continent, the nation profits by furnishing a variety of articles, as well as by the individuals who are employed there. When they water Germany, they only fertilise a soil, of which their commerce reaps a benefit. The riches of Germany always turn to the account of trading nations. But I content myself with observing, that it is indisputable that a great part of the above loan was employed and circulated within the nation. England then will have preserved a considerable share of these twelve millions, dispersed and absorbed in the nation itself, at the same time that the numerary riches of her creditors, who are chiefly English, are augmented by twelve millions, which did not exist before.

‘ It is evident then, that in the year 1761, there must have been many people in England who had enriched themselves by the expenditure made by the government, of the twelve millions borrowed in 1760, and who, in return, were able to lend money to the same government by whom they were enriched, and this is actually the case. They lend back the same money they received, and the creditors of the preceding year acquire a new fund of credit, under the protection of which

which they procure fresh supplies of money (either from foreigners or their own countrymen) which they again engage in the new subscriptions. This proves first the augmentation of the numerary wealth by loans; secondly, that the new loans are almost always made with the same money; thirdly, that the old loans favour the new ones; and, fourthly, that they have enriched the nation.

On this we must observe that, however the numerary wealth may be increased by a loan made for the support of a war, yet so much money as is expended out of the nation must be a real loss, and the nation must be rendered in reality poorer, although it be apparently richer; unless the increase of circulation, caused by the increase of numerary wealth, can procure such an advantage in trade, as to bring back a quantity of wealth equal to that carried away.

‘It will appear, says our author, if we consider Europe collectively, that the real money expended by the powers at war must remain, for certainly it is not annihilated; and that the sums they borrow upon credit, are an addition of numerary wealth which did not exist before. This addition, created by credit, acquires, by means of credit and opinion, a value both real and artificial, intrinsic as well as of convention; that it circulates as credit subsists, and performs by parts the office of real specie, however chimerical or impossible it may be to realise the whole.’

From this it appears that Europe (supposing its states to be generally indebted, thinks itself possessed of much more wealth than it really is. Now if circulation, which is thereby increased, diffuses this wealth, whether real or fictitious, universally, the payment of taxes, necessary to support a debt to any amount, will not be burdensome; but while the commercial connections betwixt the nations of Europe subsist, it must be disadvantageous to one nation to have more than its proportion of debts and taxes, and a time may be known when to fix their bounds. Perhaps when a nation finds it impossible to borrow on equal terms with its neighbours, that time is come.

‘The man, says Mr. Pinto, who cultivates the soil, is he who really suffers by taxes. Statute labour, imposed upon the peasant, destroys one source of the opulence of France; for it is this part of the nation that in fact nourishes the rest, that gives value to the soil, and increases the numerary wealth. Population is the real riches of the state. The other orders are indemnified for the taxes they pay. Luxury restores what luxury takes away; for vice is tributary from its birth. It is a homage which it owes to virtue.

‘ If we consider the truth of these principles with the nature, essence, and effect of loans made and applied with judgment, it will be found that, instead of impoverishing, they really enrich the state, that they double the numerary wealth, and, of course, the power of increasing them. Taxes, for the most part, return into the hand that gives them. It is always the rich, or those who spend money, that pay the taxes in the last resort, as well from their own expences, as by enabling others. They pay so much the dearer for the service and labour of the industrious in the inferior ranks, who frequently make taxes a pretence for greater demands. This circulation necessarily turns to the advantages of industry, which always finds itself indemnified for the pretended burden laid upon it. The truth of this assertion may be demonstrated thus: the four millions sterling annually raised by taxes to pay the interest of the funds belonging to the English, produce at least fifteen or twenty millions in circulation, which are laid out for the benefit of industry. That this is true, may easily be conceived from the example of the crown-piece, which may change hands twenty times a day, and perform the same daily operation three hundred and sixty-five times a year; and therefore in the account of that part of the four millions which comes into constant circulation, large allowance is made for that part which may be supposed not to circulate. The revenues expended by the rich, undoubtedly enable the inferior ranks to engage in other less considerable expences with the same money. To suppress one million of revenue would therefore destroy a circulation of several millions, and diminish the contributive power of the inferior ranks, by at least twenty millions in the course of the year. I take a year for the general computation, although the example already quoted and proved, might possibly exist within the compass of a day, perhaps in less. Upon this footing the argument is unanswerable, and beyond the reach of all objection.’

The author here alledges that taxes are made a pretence by the labourer for greater demands. Yet, immediately after the conclusion of this quotation, we find him asserting the contrary. ‘ I affirm, says he, that an advance in the price of labour is not owing to taxes.’ These are not the only places in which we have observed variations in his reasoning, but our limits will not allow us to point out every particular; yet we cannot help observing that a few leaves forwarder, we find him positively declaring that, ‘ taxes contribute to raise the price of labour.’

The increase of specie, occasioned by the importation of it from America, Mr. Pinto justly affirms to have caused the first
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advance in the price of labour, and of the most necessary commodities. 'On the other hand, he adds, gold and silver, though prodigiously augmented, and become so much more common in Europe, have, nevertheless, stood in need of being represented by new signs, in order to answer the multitude of new demands, which the first abundance of specie gave birth to. Such, in all probability, is the true origin of banks, actions, paper credit, and public funds.' But we are not of his opinion respecting this point. The new demands occasioned by an influx of wealth into a country, must be in proportion to the quantity of that wealth, as must also be the circulation occasioned by it. If a man hitherto possessed of a moderate fortune, has found no necessity of borrowing money, or acquiring numerary wealth, why, if a more ample one falls to him, should he incur that necessity, when even others have the same good luck, and by becoming richer as well as himself, reduce the value of money, so that he would be no richer now than heretofore? He would doubtless be as prudent in confining his wants to his power of satisfying them with his own fortune, as he had been formerly.

We think, with our author, that part of the national debt being borrowed from foreigners is not, as has been believed, an additional burden. The idea of the powers who borrow, becoming tributary to the foreigner who lends, is not worthy of consideration; provided, as seems to be the case, that no real disadvantage arises from a state's borrowing of foreigners, rather than of its own subjects. The notion that we are annually drained of large sums in specie, to pay interest to foreigners, is undoubtedly ill founded: for, did they not suffer the interest to accumulate here, and be invested in our funds, as a resource for old age, or a security for their children, which the translator in a very pertinent note alledges they do, yet, while the ballance of trade is in our favour, we pay them their interest in commodities, and probably gain the amount of it by the use made of their principal, which principal, by being the means of increasing circulation, enables us to increase our trade.

Mr. Pinto speaks highly in favour of the practice of stock-jobbing, as without it circulation could not be carried on, nor could government borrow such large sums. The universal turn for gaming, he remarks, which stock-jobbers have introduced, greatly facilitates the borrowing of money, and the English government has thereby been enabled to sweep up not only the money of those who were inclined to vest it

in the stocks, but also of those who had no such inclination. He honestly confesses, however, that he would dissuade his children, friends, and relations, from meddling with the employment. On this subject, the translator has given us a very sensible note, and pointed out the ill effects of stock-jobbing, in opposition to the author's arguments in extenuation of the practice.

It is impossible, without extending the article to too great length fully to analyse all the arguments made use of in this work on the subject of the national debt, but we have enabled our readers to acquire a distinct idea of the most important.

Mr. Pinto, in the second part of his work, proposes two methods of increasing the sinking fund, and paying off part of the national debt; one of which is to convert twelve millions and a half of annuities into life-annuities, at seven and a half per cent. and to apply a sum out of the sinking fund, besides the interest of the annuities annihilated, for the payment of those life-annuities; which operation might be repeated as often as should be thought necessary. The other is, to lay a tax on collateral succession in funded property. The former of these is certainly the least liable to objection, but it might not be found so effectual in practice as it may appear in speculation.

In our author's remarks on taxes, finances, &c. we meet with many just observations, and his Letter on the Jealousy of Commerce, convinces us he is well skilled in his subject. Nevertheless, the art of politics, especially what relates to finance and commerce is not so intricate, that contradictory theories, if plausibly and ingeniously explained, will have the appearance of truth. Caution is, therefore, highly requisite in forming conclusions on those subjects, and we do not recommend to our readers hastily to adopt our author's opinions, altho' we allow him to have executed his task with great ingenuity.

VIII. *Miscellanies of the late ingenious and celebrated M. Abauzit, on Historical, Theological, and Critical Subjects. Translated from the French, by E. Harwood, D. D. 8vo. 5s. sewed. Becket.*

THE author of these miscellaneous productions was deservedly esteemed one of the wisest and best men in Switzerland. He courted obscurity; but it was not in his power to steal through life unnoticed. The celebrated Rousseau * announced to the public his distinguished worth as a philosopher,

* Eloisa, Lett. 135.

and a man of singularly good sense. * Not, says he, that this philosophical age has not produced one true philosopher. I know one, I must confess; and but one. What, however, I regard as a fortunate circumstance is, that he resides in my own country. Shall I venture publicly to name him, whose honour it is, that he has chosen to remain in obscurity?—the wise and modest Abauzit.*

M. Abauzit was born at Uzes, in the province of Languedoc, on the 11th of November, 1679. His father died about two years afterwards. His mother, Anne de Ville, suffered the most rigorous treatment on account of her son, whom her persecutors wanted to force from her, in order to educate him in the Roman catholic religion, at the time of the revocation of the edict of Nantz †; but it was not in their power. She rescued him out of their hands; and placed him in safety at Geneva; where he diligently applied himself to the study of the sciences. In 1698, he went into Holland, and commenced an acquaintance with M. Bayle and the Basnages. He afterwards came into England, and became acquainted with M. St. Evremond, Sir Isaac Newton, and other eminent men. But his filial affection soon recalled him to Geneva. About the year 1726, he was offered a professor's chair; but he would only accept the place of librarian. He was known to the most celebrated mathematicians, philosophers, and divines, in Europe; and possessed that understanding, which enabled him to pass a clear judgment of them, and almost ever to instruct them. He detected an error in the *Mathematical Principles* of Sir Isaac Newton, which the author corrected in a subsequent edition. He vindicated Sir Isaac against Fontenelle and father Castel; and answered Crousaz's objections on the *Doctrine of the Asymptotes* of the Marquis de l'Hôpital. In a word, he discovered the depth of his penetration and knowledge in almost every branch of science.

He died with the firmness and virtue of a wise and good philosopher, on the 20th of March, 1767.

The volume, which is now offered to the public, in an English translation, by the learned and ingenious Dr. Harwood, consists of *Letters and Dissertations* on the following subjects.

I. *Reflections on Idolatry*.—What the author advances upon this topic is to this purpose: When we prostrate ourselves, or exhibit any other token of veneration, if the act terminate here, we only perform a ceremony, which is common to God and to an earthly prince. But, if, during this prostration of the body, the mind exalts its views to the Creator, and places

† In 1685.

all its confidence in him, it is then only, that real adoration is formed. On the contrary, if the mind happens to be mistaken in the object of its worship, and confides in a false god, adoration is converted into idolatry. To adore a false god, like Osiris, in the presence of an ox, was idolatry and superstition, at the same time : idolatry, with regard to the *object* adored ; and superstition with regard to the *manner* of adoring. To honour the deity by annual sacrifices, to worship him in the presence of an ark, as the Jews did, would have been deemed superstition in the judgment of plain reason ; but became lawful under the Mosaic institution. At present, when this mode of worship is abrogated by the gospel, it would be superstition, that is, a false addition to that worship which God requires.

II. Of Mysteries in Religion.

If says he, by mysteries we understand truths, which revelation discovers, and which were unknown to us by reason, it is certain, that there are various mysteries of this kind in the Christian religion. But it ought to be remarked, that, after they are clearly revealed, they cease to be mysteries. If by mysteries, we understand doctrines, which only give us inadequate ideas of the subjects, which they present to our minds, it is certain, that there are diverse mysteries of this nature in religion. If by mystery is understood what is obscure and unknown to us, it is also certain, that there are various things of this kind connected with religion. But these things which remain unrevealed and unknown, cannot be objects of our faith. Lastly, if we understand by mysteries, incomprehensible doctrines, there are no mysteries of this nature in revelation. It is a contradiction to say, that a doctrine is revealed, and that it is incomprehensible.—The same may be said of contradictory doctrines. It is impossible that God, who is the author of our reason, should teach us by his word things directly contrary to those, which he teaches us by clear and evident reasonings.

III. A Letter to a Lady at Dijon.—In this letter M. Abauzit very judiciously exposes some of the principal absurdities, maintained by the church of Rome.

IV. Of the Consequences of the first Transgression.

Here our author advances an ingenious hypothesis ; but whether just or fallacious, we shall not stay to enquire.—‘The menace, he says, contained in these words, “ In the day thou eatest this fruit, thou shalt surely die,” denotes a violent and premature death, which was to be directly inflicted on the offenders.’ This, he thinks, is conformable to the language of the
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Scriptures, in various places, and the nature of laws, both human and divine.

Thus, 'when God commanded Abimelech to restore Sarah to Abraham: "If thou do not restore her, said he to him, know that thou shalt die." Did he understand any thing else by this, but a violent and premature death? Another Abimelech issued this law in favour of Isaac and Rebecca: "Whosoever shall touch this man or his wife, shall die." Is this declaring to the reader, that the inhabitants of Gerar were not mortal before this prohibition? Did Saul think of natural death, when he published that edict: "He who shall have committed this sin, were he my son Jonathan, shall die?" What did also king Solomon intend, when he forbid Shimei to go out of Jerusalem: "The day that thou shalt go out, know that thou shalt die?" In fine, it is very usual with Moses to conclude his laws with this threatening: Whosoever shall do such or such a thing, let him die, or, let them cause him to die. And what is remarkable, is, that in all these places, where I find this expression, it denotes a sudden and violent death. The following is a very singular one, and perfectly characterizes it. The king of Syria having fallen sick, sent to the prophet Elisha, saying, *Shall I live from this malady?*—or, to speak, not in the Hebrew, but in the modern mode of expression, Shall I recover of this disease. The prophet thus answered the messenger; "Go, say unto him, thou wilt certainly recover from it: howbeit, the Lord hath shewed me that he shall surely die." Elisha then meant to say, that the malady was not mortal; that the king would not die of it; but that however, he would die a violent death: and in reality he was smothered in his bed by Hazael his successor. It is then manifest, from the usage of the Hebrew language, that this threatening, "the day that thou eatest of this fruit, thou shalt die," ought to be understood, of a precipitate and violent death.

' But you will say, Adam and Eve did not die immediately: it is true, God commuted, or changed the punishment; and it is the scripture itself which leads us to this sentiment. Adam and Eve had no sooner violated the law, than God made them appear before him, and after having heard them, at first he cursed the serpent, as the author of all this mischief; then he addressed himself to the wretched couple, which had suffered themselves to be seduced; and observe, the sentence does not import, you shall die that death with which you have been threatened, but the Judge condemns the woman to bring forth with sorrow, and the man to toil in the ground. How ought we then to judge of the event? not by the threatening, which might

might be changed according to circumstances, but by the sentence which often qualifies the threatening : it follows, that the punishment of death was changed into severe labour. Besides, man was one day to die, and there was not a necessity that God should consign him to death immediately ; “ inas-much as thou art but dust, said God to him, and thou shalt one day return into dust.” For if it was true, that a man had been menaced with a quite different death to a violent one, and that the menace had afterwards been rigorously executed, it would follow, that the sentence would have added new punishments to the threatening, which is neither agreeable to the justice nor goodness of the supreme Being. It is true, that one sometimes aggravates the punishment according to the circumstances of the crime ; but in the present case, every thing is favourable : there is neither inveterate malignity, nor habitual wickedness, nor even a single relapse : it is a simple fault of two persons without experience, seduced by the serpent, who spread snares for their simplicity ; a fault preceded by perfect innocence, and followed by a sincere repentance : all these circumstances ought to induce the Judge to lessen the punishment rather than to aggravate it. Since then the sentence makes no mention of the punishment of death, expressed in the threatening, and, on the contrary, the threatening had not spoken of this other punishment declared by the sentence, all the rules of equity oblige us to believe, that the sentence, far from being raised and aggravated above the menace, only substitutes to the punishment of death, a punishment much more lenient and gentle.’

V. An Enquiry, whether the Doctrine of the Trinity be found in these Words, Gen. iii. 22. ‘ Behold, the man, is become as one of us.’

The author observes, that the Hebrew particle, *וְ* is susceptible of different acceptations, sometimes signifying *of us* ; but oftener *of him*, or *of it* ; that in the third chapter it occurs five times, but always in the last sense, and in reference to the tree of knowledge : e. g. ‘ Ye shall not eat *of it*,’ v. 3. ‘ In the day ye eat *of it*,’ v. 5. See also v. ii. 17. The passage in question, he thinks, should be translated : ‘ The man is *from it* become as one of those, who know good and evil.’ That is, the man, by having eat of the tree of knowledge, is become intelligent in the knowledge of good and evil. I cannot therefore, says this writer, blame the Jews and Arians, for not discovering in this passage, what in reality was never in it, the doctrine of the Trinity.

[*To be concluded in our next.*]

IX. *The Electrical Philosopher. Containing, A New System of Physics founded upon the Principle of an universal Plenum of elementary Fire, &c. &c. To which is subjoined a Postscript. By R. Lovett, Lay-Clerk of the Cathedral Church of Worcester.* 8vo. 3s. Bew.

IN reviewing some former publications of this author, upon the same subject with that now before us, we objected to the competency of some arguments adduced by him from bishop Berkley and sir Isaac Newton, as proofs of his doctrine; which however, he still maintains in the present performance. As Mr. Lovett appears to be a *will-meaning* man, and seems to write from a self-conviction of the rectitude of his opinions, we shall enter into the examination with the tenderness due to such a character, though candour and impartiality will oblige us to censure those positions and principles which are manifestly erroneous.

In the present and former publications this gentleman's philosophical principles are, 1st. That the electric matter, lightning, and the solar rays, are all one and the same thing, which he otherwise calls elemental fire, also the subtle æther mentioned by sir Isaac Newton, and in another place rectified spirits of wine! 2. That all space and the pores of all bodies are absolutely full of this fire, which thus forms an universal plenum. And, 3. That this fire is the cause of the gravity or tendency of bodies towards the center of the earth, and of the planets towards the sun, or the cause of the universal tendency of all the parts of matter towards one another; the cause of cohesion; the cause of magnetism; and, in short, the cause of all the phenomena in nature.

Now however probable some other authors may have rendered the truth of some of these opinions, yet this gentleman has produced nothing towards confirming it farther than *saying* that they are so, or that they must be so, or that there can be no rational doubt of it, &c. But as he had *said* all these things in his former publications, we cannot conceive the use of the present one, unless it might be to have an opportunity ungratefully to reflect on some friends who had been kind enough to inform him of his mistakes. As the principles and the want of proof had been objected to, one might have expected the present performance to supply some demonstration or rational evidence in support of them; but, instead of that, the book is employed chiefly in long extracts from his former

essays, and from many other authors upon almost all subjects; and then, at the end of them, saying, that all arises from his principle of fire. Here we are entertained with a detail of stories concerning the wonderful effects of electricity, magnetism, gravity, &c. of fire, of quicksilver, of the antipodes, of a perforation through the earth to them, of water spouts, hurricanes, and earthquakes; and then behold the wonderful effects of my general principle! See how all the operations of nature (be they ever so opposite or contrary) conspire to proclaim it!

Such of our readers as have given any attention to this subject, we have no doubt were long since satisfied concerning it; however we shall *once more*, for the author's sake, condescend to mention a few particulars.

So early as in his address prefixed to the reader, we found occasion to disapprove of his vanity, and the rudeness with which he treats the most respectable persons and their discoveries. Speaking of his electrical fluid, he says, 'That so interesting a discovery has lain so long uncultivated by *others*, seems the more remarkable, when we reflect on the jealousies that have subsisted among men, when all, that has been contended for, was perhaps a little empty honour of being the first inventor of a rule or method for solving particular geometrical problems; or being the author of some new discovery in astronomy.' Now what are we to think of the modesty of a person who can thus speak so indignantly of the characters, inventions, and discoveries of sir Isaac Newton and Dr. Bradley? And what are we to think of *his* knowledge of the widely extended subject of fluxions, who calls it 'a rule or method for solving particular geometrical problems?' And, in like manner, in some other places, he treats the first mentioned conspicuous person, and several others. After a long extract of near five pages from Dr. Keil's Introduction to Natural Philosophy, he modestly adds, 'Thus the Dr. goes on, haranguing and trifling with his pupils about the word Motion; but never attempts to make the least enquiry after its *cause*, though he exclaims so much at others for not doing it. This story of Achilles and the Tortoise put me in mind of another, which might have been proposed, as bearing some affinity to it, though equally trifling, viz. If the hour and minute indexes of a clock were both of them to set out from the hour 12, for, according to their fallacious method of arguing, the minute index, although it moved 12 times faster than the other, could yet never be able to overtake it. This problem, like the other, would be found a series of numbers

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decreasing in geometrical proportion. [The problem a series of numbers!]

' As a solution of this problem may amuse some tyros, I shall take the liberty of obliging them; and others, if they please, may pass it over.

' First, Since in the time that the minute index moves 12 hours, the hour index moves but one hour, the proportion will be as 12 to 1, consequently, as, $12 : 1 :: 1 : \frac{1}{12}$, and as $12 : 1 :: \frac{1}{12} : \frac{1}{12^2}$ of $\frac{1}{12}$, and so on *in infinitum*, viz. a series of quantities continually decreasing in geometrical proportion.—Secondly, The most concise method of solving this will be by specious arithmetic: the proportion being as

12 is to 1; let $a = 12$ and $b = 1$, then as $a : b :: b : \frac{bb}{a}$ and as $a :$

$b :: \frac{b^2}{a} : \frac{b^3}{a^2}$ and as $a : b :: \frac{b^3}{a^2} : \frac{b^4}{a^3}$ and so is $\frac{b^4}{a^3} : \frac{b^5}{a^4} :: \frac{b^5}{a^4} : \frac{b^6}{a^5}$

$:: \frac{b^6}{a^5} : \frac{b^7}{a^6}$ &c. a series of quantities decreasing in geometrical proportion *in infinitum*. [And is this a solution!]

' Thirdly, If the solution be performed by sexagenary arithmetic, [but how?] the series will be 1 hour, 5 minutes, 27 seconds, 16 thirds, 21 4ths, 49 5ths, 5 6ths, 27 7ths, 16 8ths, 21 9ths, 49 10ths, 5 11ths, 27 12ths, 16 13ths, 21 14ths, 49 15ths, &c. *in infinitum*; the five numbers, 5, 27, 16, 21, 49, will continually circulate, or be repeated, consequently the series can never terminate; however we are certain at the beginning of the series, that the whole time amounts to but little more than 1 hour, 5 minutes, 27 seconds, and that all the following part of the series, though carried on ever so far, cannot amount to so much as half another second of time.—Dr. Keil instances in two or three more, but all equally trifling.'

This he calls a solution for tyros; but, for our part, we cannot see that it is any solution at all, but rather a demonstration of his own ignorance of common arithmetic. Neither indeed is the most concise method of solution by specious arithmetic, as he calls it; for the solution is most readily obtained by this one simple proportion, as $11 : 12 :: 1 : 1\frac{1}{11}$ hour, the time required; which is no more than making the spaces passed over proportional to their known differences.

In page 13, 14, and 15, he makes the proportion of the degree of heat which melts frozen quicksilver, to be to that which melts common ice, or frozen water, as $105\frac{1}{2}$ is to 33, instead of which it should rather be reciprocally as those numbers. And near the bottom of page 15, he uses this expression,

sion, 'The *analogy* or *degree of proportion*;' which shews his *accurate* knowledge in geometry.

In page 65 and 66, Mr. Lovett makes the *accelerations* of bodies falling towards the center of the earth, from its surface (supposing it perforated through) to increase as the squares of the times from the beginning of the fall; and on this principle pretends to calculate the time of a body's descent from the surface to the center, which are both wrong; for he ought to have known that the rule, for the *spaces fallen* being as the squares of the times, obtains only for small distances fallen, and by no means for such descents as through a radius of the earth; besides, he should know that the law of gravity within the earth's surface is very different from that which takes place for distances without it. The problem, however, to find the time of descent to the center, is properly limited, and may be calculated with accuracy; but we apprehend that Mr. Lovett will find its solution require a greater proportion of mathematics than that which he assigns to an electrical philosopher.

Neither has he succeeded any better in his manner of treating the tides, concerning which he seems to know just about as much as of other things already noticed. In his way of considering the matter, he makes but one tide instead of two, and then adds, 'It is manifest, that in this case there would be but one tide at any particular place every 24 hours nearly, since the same protuberance or swell of the yielding waters would accompany the moon all round the earth. But as there are two tides instead of one, so no one doubts of their being caused by the influence of the two lumineries; [yes, every one doubts it, who has ever read the theory of the tides] but the greatest difficulty appears to be the following, viz. that notwithstanding their position and distance from each other, which though continually varying, yet the difference of the two tides relating to time is nearly equal.' No difficulty at all this, Mr. Lovett, but quite as it ought to be according to theory.

But what need we to multiply instances of his ignorance in the necessary precognita for a natural philosopher, after observing his declaration in page 31, where he says, 'Were I to distinguish myself as a partisan, I should style myself an *electrical philosopher*; for it is to electricity *alone* that I am indebted for that *small* stock of knowledge, which I have acquired in my researches of nature.' [We readily give him credit here.] Also, page 39, 'By an electrical philosopher, I mean one who is become a philosopher, merely from the knowledge acquired from electrical experiments.' And again, page 47, 'Now a man may become a very intelligible philosopher, without the assistance either of much mathematical learning, or of any
other

other language than his own, consequently the knowledge of natural philosophy will now be a much easier acquisition than it ever was before.' Right, Mr. Lovett; it is only performing a few electrical experiments, and *believing* that the matter thence *pumped out* is the mechanical cause (no matter how) of all the phenomena of nature, and you immediately overtop sir Isaac Newton and all the other old-fashioned philosophers who hold such a-do with their arithmetics and geometrics, their algebras and logics, and all their other cramp nonsensical what-do-ye call'ems.

So far of general subjects. We shall now add a few remarks more peculiarly relating to his new system.

First, his universal plenum we think inconsistent with the nature, &c. of the pure element of which he forms the plenum. For this æther, with which he fills all open spaces, he makes exceedingly elastic, in some parts of open space very dense, and in others very rare; which different degrees of density it is made to be capable of acquiring by its great degree of elasticity, and power of expansion. Now should we even admit that any part, as a cubic foot, of the space which contains the densest part of this medium, is absolutely full of matter without any pores between its parts or particles, it must follow that a cubic foot of the rarer sort is not so; for, in this state, the whole being expanded, the particles of it dispose themselves at a distance from each other, or else touch only in some points, leaving empty spaces between; therefore *all* the parts of the whole space are not full, and it is impossible for such a medium to constitute a plenum.

He must also be mistaken in making this medium the cause of the difference between the velocity of the several planets, where he says, 'Is it not reasonable also to suppose that such a gradual increase of the density of the æther from the sun to the utmost limits of the system, is the true mechanical cause, why Saturn in the denser part of the medium moves slower than Jupiter in a rarer; and again, Jupiter than Mars, Mars than the earth? &c.' We answer, no, it would be very unreasonable to suppose it; for if the planets were resisted by the medium in their revolutions, their velocities would be continually diminishing; which all experience shews not to be the case.

Neither is our author more happy in pointing out the office of this medium, and explaining the manner of its acting. Its office is to cause gravitation, cohesion, &c. and the mode is by external pressure from this medium in continual motion; and again, the office of the sun is to produce this motion, by emitting continually from his body this medium (or, in other words,

wards, the sun's beams), which proceeding straight from him to immense distances, till they meet with the rays from the stars, or other suns exercising the like office; this matter returning from those places of meeting, where it is densest directly through all the space it had before passed over, back to the sun again, in its return forces the planets towards the sun by an external pressure, and so causes the universal gravitation of matter. Nothing can be more absurd than this scheme, as it is repugnant to all the phenomena of nature, and all rational experience. For, if the sun's rays, in their supposed return, have force enough to urge the planets towards him, then in their emission from him also, they ought to urge the same planets with as great a force the contrary way, and so they would have no gravity at all towards the sun, in which case they would fly off in a tangent. Or if we should allow that the returning rays urge the planets towards the sun, causing gravity by the external pressure, then would there be not only no gravity except in the direction towards the sun, but the gravity of any body would also be proportional to the outer side of it which should happen to be exposed opposite to the direction of the medium returning towards the sun: whereas, in fact, gravity is found to be universal on all sides of the earth (and no doubt the same in the other planets) tending in all directions towards its center; besides, the gravities of all bodies are found to be constantly as their bulks or quantities of matter, and not in proportion to their surfaces.—But we are becoming more serious than such weak and wild fancies deserve.

For want of understanding the philosophers, he is frequently charging them with contradictions; with mistaking causes for effects, and effects for causes; with contrary principles, and with not assigning the cause of gravity, &c. But sir Isaac Newton and his followers never pretend to know the cause of gravity, nor yet the mode of it, whether it be by drawing or pushing; and by the word Gravity, or the Attraction of Gravity, they declare they mean only that tendency which bodies are observed to have towards the center of the earth, and that of the planets to the sun, and to each other: they consider it very properly both as a cause, and as an effect; as the cause of the fall of bodies, of the tides, of the revolution of the planets, &c. and again as the effect of another cause, or of other causes, unknown, and which possibly may themselves be but the effects of still superior causes; but although they never pretend to the knowledge of these causes, they endeavour to ascend as high in the scale of causes and effects, as experiments and just reasoning from them

them will carry them; thus, they observe the various seasons of the year, the different meridian altitudes of the sun, and many other phenomena of this kind; and presently they find that the earth's revolution about the sun, after a certain manner, is the cause of them; again, the cause of this cause, or regular annual revolution, as well as of several other appearances, they find to be the gravitation of the earth to the sun, in conjunction with the original tangential velocity: but here they stop, as not having a sufficient data to determine the next superior cause in the regular scale. Sir Isaac Newton, indeed, modestly hinted some notions by way of queries concerning an æther (but not a circulating one) to be farther attended to and considered by succeeding philosophers; this author says, that Sir Isaac was right in those notions; that the æther hinted at is the electric matter; and that it is the cause of gravity, &c. He farther says, 'Before the discovery of fire as a permanent principle, we could never attempt to explain the phenomena of nature, otherwise than from the first endeavouring to investigate the laws by which *they* acted.' [the phenomena acted!] 'We now, with much greater readiness, account not only for the laws, but the cause of such phenomena, consequently our reasoning is now *a priori*. Fire, the grand desideratum, being discovered, we can with equal propriety proceed from the cause to the effect, which is such an advantage as was not attainable before.' This being asserted to be the case, but no instances having been given of it, we hope our author will, *when he publishes his second edition*, favour us with some proofs; demonstrating from the above cause, the nature and laws of gravity, cohesion, &c. and shew from it that those effects must of necessity have such laws and appearances as we have observed to belong to them; which we make no doubt he will find equally easy with many other things his *towering* genius has already surmounted.

X. *Village Memoirs: In a Series of Letters between a Clergyman and his Family in the Country, and his Son in Town.* 8vo. 2s. 6d. sewed. Davies.

PERhaps the most agreeable and instructive scenes of human life are those which present us with the intercourse between a virtuous father and his children, at the time when the latter are just entering on the theatre of the world, and all the anxiety of parental affection is excited to establish their future happiness. At this period the salutary precepts which had been instilled into their youthful minds, begin to be combated not only by the natural passions of the heart, but by the baneful

ful and contagious example of a depraved society; to the last of which, those likewise are most exposed, who have led the former part of their life in unsuspecting simplicity and retirement.

In the letters now before us, the correspondence is maintained by Mr. Paulet, a clergyman in the country, and his daughter, with his son, a youth of excellent principles, who is intended for the church; and has come to London in the capacity of a private tutor. The *Memoirs* commence with an affecting account of the death of Mr. Arlington, a gentleman of great worth, and highly respected by Mr. Paulet. We presume we need make no apology for laying before our readers the following apothegms, said to be copied from the papers of that gentleman, and transmitted to young Mr. Paulet by his father. The sentiments they contain are striking and just; and if the whole cannot lay claim to perfect novelty, they are, however, so judiciously selected, as to be well entitled to a place among critical and prudential observations.

• Remarks from the late Mr. Arlington's Papers.

• I. Men are frequently most desirous of talking on those subjects they least understand—for the same reason perhaps as ladies at ninety-nine affect to have the tooth-ach.

• II. Addison, a man of great judgment in other branches of literature, is scarce ever right when he criticizes the old English language.

• III. No man can properly criticize Milton who has not carefully studied Euripides*.

• IV. There ought to be an act of parliament against burying authors of eminence under their own ruins—Swift will soon be an example of this.

• V. It has been objected against studying Thucydides, that he wrote a large folio comprising only a very short period—the time indeed is short, but the writer made ample amends by the force of his descriptions, and the sublimity of his style—and it is a sufficient encomium perhaps to say that he was studied by Demosthenes, and imitated by Sallust.

• VI. Mr. Pope's Essay on Man is certainly a very masterly performance in point of poetry; but the philosophy contained in it is flimsy and unconnected.

• VII. Sterne will be immortal when Rabelais and Cervantes are forgot—they drew their characters from the particular genius of the times—Sterne confined himself to nature only.

• * Mr. Arlington here probably alludes to Sampson Agonistes, many passages of which appear evidently to be borrowed from thence.

• VIII. Till

VIII. Till my uncle Toby appeared I had used to assert, that no character was ever better drawn than that of sir Roger de Coverley.

IX. A man may as well give himself the trouble to copy nature as Sterne.

X. How much soever the ancients might abound in elegance of expression—their works are very thinly spread with sentiment.

XI. Education should be the mirror of former prejudices.

XII. I have frequently thought that the duty of visiting the sick should not be vested in the priest, for who knows but the constant sights of dying persons may in time render their hearts, like those of butchers and surgeons, callous and void of humanity.

XIII. A man by swearing may draw down a curse upon himself, but never one upon his neighbour.

XIV. It is said by Tacitus, that men lose their respect for you in proportion to the favours you bestow—but as few perhaps know how to give with delicacy as others to receive with proper gratitude.

XV. The parliament of England is formed in a manner not totally dissimilar from that of the ancient council of Amphictyons, or, as it is called by Demosthenes, the whole Hellenic body.

XVI. The character of the king of Prussia, in many of

* The general attention of this assembly, and the invariable object of all its modellers and directors, was to form a complete representative of all Greece; as the good of each individual was subservient to that of his community, so the good of each community was considered as subordinate to that of the whole nation. Their *Avay* *πολιτικός* was the man who considered himself as a member of the state, who submitted his conduct to the laws, who acted intirely under their direction, who gained popularity, not by flattering the people, but by procuring their good; on the other hand the inhabitants did not confine their regards to their own private affairs; they did not consider public difficulties merely as they affected their own tranquillity, or that of their families; they were taught to regard their country as a common mother to whom they belonged no less than to their natural parents. While these principles preserved their due vigour and influence, Greece continued a really united body, happy in itself, and formidable to its enemies; but as soon as the nation began to degenerate, its representative, of course, shared in the corruption—and this degeneracy encreased so fast, that at length, we read, that most of those who were deputed to sit in this once famous council of Amphictyons, were so corrupt, that they even came prepared to earn the wages of iniquity—to devote themselves intirely to the service of the crafty and the enterprising, who could pay them most liberally, without regard to their own honour, the interest of the community, or the general good of Greece. Vid. B. of Meaux, and Dr. Leland, &c.

the most remarkable strokes of it, strongly resembles that of Philip of Macedon.

* XVII. True politeness is the unaffected result of good nature and good sense.

* XVIII. Turnpike-roads and circulating libraries are the great inlets of vice and debauchery—the ladies will say this remark is quite Gothic, but their husbands feel the truth of it too forcibly.

* XIX. County races are meetings where the men assemble to quarrel about horses, and the women about precedence.

* XX. Plausibility is a more marketable quality than good sense.

* XXI. The man who bids fairest for success, as candidate for any office where the public is principally concerned, is not he who has most friends, but he who has fewest enemies—not he whose talents raise an idea of superiority, but he whose mediocrity begets respect.

* XXII. Ambitious men who meet with disappointments either become quite desperate, or sink into a state of indolence and insensibility.

* XXIII. *What you please* means, I expect much more than I can in reason ask for.

* XXIV. How frequently a man draws his own character best, when he means to give you that of another person.

* XXV. In universities we see the triumph of learning over wealth—in manufacturing towns, the triumph of wealth over literature.

* XXVI. No age ever gave stronger proofs of the certainty of a future state than the present, by the triumph of vice over virtue and religion.

* XXVII. There is no instance, but in religion, where it is a compliment to approve the profession, and abuse the practice.

* XXVIII. A malevolent man is always very lavish in his encomiums on the dead, because he thinks it is an insult to the living.

* XXIX. Mirth compared with cheerfulness is as the huzza of a mob to the sober applause of a thinking people.

* XXX. As religion rises in speculation, it will lose in practice.

* XXXI. Metaphysics, however useful to detect the subtilty of others arguments, are often very detrimental to the proficients in them—Reason herself may be lost by refinement.

* XXXII. The world generally asserts that spendthrifts have but half the fortune they really have, and that misers have at least twice as much.

XXXIII. The

• XXXIII. Young men are encouraged to take up general history much sooner than they ought—I would have them strongly impressed with moral virtues, before they venture to read so dreadful a detail of crimes and misfortunes.

• XXXIV. Foreign travel is knowledge to a wise man, and foppery to a fool.

• XXXV. Man cannot be engaged in a deeper science than that of himself.

• XXXVI. Fashion is not only the greatest tyrant, but the greatest impostor.

• XXXVII. A man of bad morals can never be a patriot; for being destitute of virtue himself, he must ever wish to make his country like his own heart, a scene of anarchy and confusion.

• XXXVIII. Some authors boast that they always write in haste—but what is this but in other words to say, that they are possessed of such wonderful talents, that the world may easily compound for error and neglect.

• XXXIX. We frequently condemn old people for their love of pleasure and company—but surely the morning of life is best suited to business—the evening to society.

• XL. Abuse is that tax which merit must always pay for its superiority.

• XLI. When maiden ladies come to a certain age, they do not reject the men so much from a love of virtue, as from resentment for the neglect that has long been shown them—they then begin to hate the male sex in general, from the inattention of particulars.

• XLII. In party disputes the prize is given to the most violent—but violence we know, is the child of error.

• XLIII. Was it not well said, that good-nature, like the God of nature, was not always extreme to mark what was done amiss?

• XLIV. Men often complain of the fickleness of fortune—the error lies in their mistaking her benefits for perpetual gifts, instead of being grateful for a temporary loan.

• XLV. Because Plato “reasoned well,” Cato is said to have fallen on his sword.—I fear it is because our modern infidels reason ill, that they so frequently become Suicides.

In the letters from young Mr. Paulet to his father, written soon after his arrival in London, we meet with such pertinent remarks on the manners of the capital, as might even do honour to the discernment of a Mentor, whose natural good sense had been improved by a long course of observation on human life. These remarks, as coming from a person in the character of a youth, strike the attention with peculiar energy; but

we shall wave making any extract from them, that we may give place to the injunctions of his father with respect to preaching.

* In regard to sermons, let me ask you the following questions—have you studied Dr. Jeremy Taylor for matter and not for style? have you read Dr. Clarke for fine arguments and nice distinctions—Sherlock for strength and persuasion, and Jortin for plain reason, and sober sense—have you felt the sublimity of Warburton, and admired the concise elegance of Hurd?—You can answer, I hope, all these questions in the affirmative—let me then advise you to buy all the sermons that Manwaring has ever published—would his pamphlets were folios! but for more common use attend to—study Bourdaloue—the length of your discourses should not exceed twenty minutes (few hearers can keep up their attention so long), but should you be dull, heavy, uninstruative, nay I will say unentertaining, half that time will be estimated an hour—a good sermon, delivered with propriety and earnestness, always attracts—even the infidel keeps his snuff box in his pocket, and the ladies are silent about their fans; but once lose their attention, the whole air distills the dews of Morpheus, the 'prentice recolects his Saturday's fatigue, and his mistress is forced to pinch her husband to prevent a snore—in short, though I hate both, I think volatile essence is a better ingredient in a sermon than a downright opiate.—But what subjects must you choose for discourses?—here I should hesitate—by no means introduce party—never preach *at* any body; this is the fruit of private resentment, not of Christian zeal—don't pretend to expound very difficult texts—expositions of this kind become the press better than the pulpit—such disquisitions should be read, not heard—address the senses and the heart—quote not chapter and verse, but give the substance, and, if you could, the manner of St. Paul; for I am convinced that he preached not like—or—but like Hinchliffe, Porteus, or Hurd;—now and then take subjects from the Bible, but most frequently from the New Testament; a good comment on any sentence in our Saviour's sermon on the mount is of itself a full discourse, but you may make excursions—I have read excellent discourses against gaming, and very lately a most useful sermon against inhumanity to brutes. But where are you to preach?—by no means for a constancy in a village, where your principal auditors will be only a few overgrown farmers.—It is scarce possible to do much good amongst them—they will not regard you for your reasoning, but for your revenue; and I declare I would almost as willingly see you transported to live amongst the New Zealanders, as (after the education I have given you) that

that you should fall at last a dupe to gross ignorance and low conceit.

The several letters from Miss Paulet to her brother contain strong indications of the pernicious influence of a life of fashionable dissipation on the virtuous principles in which she had been educated, and are highly worthy the attention of the young and inexperienced female reader.

On the whole, these Memoirs abound with precepts and examples of the greatest utility in the conduct of life. At the same time, that they treat of various subjects relative to literature and the polite arts, they warmly interest the heart in the fortune of an amiable family, whose instructive correspondence we would be glad to see continued in a future publication.

X. *The Libertine Husband Reclaimed; and Virtuous Love Rewarded.*
2 Vols. 12mo. 5s. sewed. Bew.

TO preach grave doctrines of morality, without intermixing something of entertainment, and to give precepts without examples, are methods so unlikely to succeed, in competition with that which mixes the useful with the agreeable, that it is not surprising we meet with so many attempts at the latter; and that novels in particular, a species of writing which aims strongly to unite instruction and entertainment, fall so frequently under our inspection. Amongst these it is, indeed, seldom that we have an opportunity to compliment the writers on their success; but this is the fault of the workmen, not of the species of employment.

In the *Libertine Husband* we own the author has been successful in uniting the requisites in question. His tale is interesting, and agreeably told, and the lessons he inculcates are such as a rigid moralist would approve. Selwyn, the libertine husband, just married to a young lady of great beauty and merit, is hurried away by his love of variety and dissipation, and neglects his amiable bride to pursue unlawful pleasures. He attaches himself at last to a girl of mean birth, whom he admires for her vivacity and apparent innocence, but who only affects a modest behaviour to deceive him, and who proves at last to be an arrant vixen. Sir William Brudenell, his friend, who had accompanied him to his country seat, on his marriage, becomes desperately enamoured of Mrs. Selwyn, and, although he is conscious of the culpability of such an attachment, cannot break through it. Mrs. Selwyn, neglected by her husband, and constantly noticing the assiduity of Brudenell to please her, conceives at length too favourable an opi-

nion of him; and, without reflecting on what she does, is very near falling a victim to her passion for her lover. The discovery of this by Selwyn, with the consequences thereof, form a considerable part of the story; but that portion which is most interesting is the progress of the affection which Brudenell and Mrs. Selwyn's friend, Miss Temple, conceive for each other, in which the conflict betwixt virtue and passion is well supported.

The events in this work are related in letters from some of the dramatis personæ, and as it may be agreeable to our readers to see how far the author is successful in framing epistolary correspondence, we here present them with an extract from two letters written by Miss Temple to a female friend.

‘ On a sudden, lady Harriot rushed out of the thickest part of the wood, and said, that Selwyn was such a wild devil she would not stay any longer with him; desiring Sir William to take care of her home. In consequence of this speech, as married people must necessarily be separated upon these occasions, I fell to Selwyn's lot, while lord Charles was obliged to escort Mrs. Selwyn.

‘ Sir William discovered a malicious kind of satisfaction at this new movement—How can that satisfaction and his passion for her be reconciled!—I have often observed, that days in this manner devoted to pleasure, end with disappointment: an unexpected alteration in the weather; or unlooked for changes in the disposition of some of the company, will serve to chagrin the whole party, and produce many awkward disquietudes, now and then not a little hearty vexation among them.

‘ These were my reflections when I came home, having had a most disagreeable ride, from the boisterous vivacity of my sprightly companion, whom I kept, however, in tolerable order, by a very necessary reserve which I assumed the moment I set my foot in his whisky; yet in spite of all the stately airs with which I behaved, he *would* kiss my hand at parting, after having called me a dear little prude—He then returned to the maid of the mill, I suppose, for we missed him soon after supper.—Mrs. Selwyn, I thought, cast several languishing glances at Sir William; I determined, spitefully, perhaps you will say, to sit up as long as *she* did—I dare not trust them—I ought not to leave her in a dangerous situation.—Yet tell me, Sophy—I often ask myself the same question—whether I should be so careful of my friend's honour, if I was not—Oh I must not proceed—but why conceal the truth from *you*—if I was not in love with the charming fellow myself? Indeed I am afraid there is something in that; however, to think of conniving at the ruin of a woman, for whom I pretend a sincere friendship, of contributing

buting to the deception of the husband, and encouraging a criminal affair with the man in the world whom I would most wish to esteem—It is not to be borne—I shudder—I will, I must save her, if possible—How keen would her remorse be on the commission of so flagrant a crime—I am shocked to death at the bare idea of it—She will not, cannot be guilty of it—Were I in her place, I would find some method to get rid of Sir William, seducing as he is, or perish in the attempt. Yet, sensible as I am, of my own prepossession in his favour, how can I blame *her*?—No—she is to be pitied, greatly pitied: young, unexperienced, and left by a young and handsome husband to her own conduct, in high health, bloom of beauty, perhaps warm in her passions, tempted by, perhaps, one of the most amiable men in the world, who attacks her on her weak side, under the mask of friendship—How greatly is she to be pitied? Where is the woman who would not be staggered, so situated, and so tempted?—Well then, since she *is* in so critical a situation, she is entitled to all my assistance, and she shall have it.—The best way will be to talk to him, to let him see that he is suspected—But I have not courage, I shall betray myself; and possibly you will say he would only laugh at me—His laughter, Sophy, would be the best thing that could happen for me—I should then despise him as much as I now—O Sophy!—and can I still entertain the highest esteem for a man, who is guilty of such misdemeanors as these? No certainly—he is unworthy of a single thought—I will give him up.—He is here—

* IN CONTINUATION.

* I assumed all the reserve in my power, while this insinuating man availed himself of all his insinuating arts, to make his peace with his lovely friend, as he flatteringly called me; yet he does not know the offence he has committed, from me; I had not courage to tell him—He came rather to *question me*; to ask about lord Charles; to learn whether I liked *him* better than lord Severn, and whether I would accept of him, if he sighed for such an honour.—What is it to him, to whom I am married? whether I am ever married or not?—I told him plainly I never should be; and the wretch seemed satisfied with my answer—Yet, with the most languishing look imaginable, he sighed out—Why?—“The more I see of men, replied I, the worse I like them: are they not vain, vicious, and deceitful, are they not fickle, and unfaithful?”—“Not all, my dear Miss Temple,” said he, softening his voice.—“Yes all,” answered I—Something else I was going to add, which might have roused him; but the words died away upon my tongue—He looked so gentle, I could not chide him.

* LET-

LETTER XVII.

MISS TEMPLE TO MISS CARRINGTON.

“ Lady Harriot called upon Mrs. Selwyn and me yesterday, to ask us to go to a little fair which is held annually, about a mile and a half off; there are always a great number of elegant trinkets at it, brought from London, and exposed to sale. Mrs. Selwyn agreed to accompany her ladyship, and I consented to oblige Mrs. Selwyn.

“ Where is Sir William? said lady Harriot, he must be of our party; I can't go without a man; and I suppose Selwyn (with a pretty strong sneer) is otherwise engaged.”

“ Sir William could not be found; and when he was told by lady Harriot that he *should* go, desired to be excused, pleading a prior appointment. “ Pshaw! prithee don't be ridiculous, Sir William, replied she; you *must* and *shall* go.”

“ He looked, I thought, perplexed, and as if much inclined to refuse; but she caught him by the arm—“ Come, come, cried she, I will take no denial; I was never denied any thing in my life: we shall walk; 'tis a fine cool morning.” So away she tripped, lugging Sir William after her, who followed with no small visible reluctance: he hung back, complained of the heat, told her he was tired, and not dressed: she only laughed at him; called him a charming, lazy fellow, and declared that as she was always weary of walking, the moment she set out, she could not do without *his* arm to lean upon.

“ Why don't you go in your carriage?” said he; half ready to withdraw his arm.

“ No, no, replied her lively ladyship, come along I say; I like to walk sometimes by way of a frolick; beside, we shall be more incog, and consequently at liberty to make observations, as no body will think of our being at the fair on foot.—Don't you love to make observations, Brudenel?”

“ Yes—when I am quite at my ease,” said he.

“ Pooh!—you are the idlest creature I ever met with—What! you are afraid now, I suppose, of spoiling your complexion; or of having your hair blown about your ears; dear, pretty thing!—Never mind, Brudenel; though I laugh at you at present, I may come to like you better by and by: courage, my good friend.”

“ In this wild way she talked to him, while she dragged him along. Mrs. Selwyn and I soberly followed them—Charlotte was not much pleased, I saw, at having her Cicisbeo thus forcibly taken from her; she was, indeed, more out of humour

humour than I had ever seen her—As for myself, I walked quietly on, rather inclined to make remarks.

‘ When we came to the fair, Sir William led the way to one of the most shewy shops, and desired lady Harriot, and Mrs. Selwyn, to chuse what they liked best: in the mean time he seemed extremely busy himself, and very soon presented a cornelian seal, of an exceeding fine white, and elegantly set in gold, to me; (the impression was a Cupid on his knees to Venus: the motto, “*Je suis tout a vous,*”) and desired me to make use of it for *his* sake. I examined the seal, and admired it; and as it was *but* a trifle, accepted of it; though my face glowed in such a manner that I turned from him, and took out my handkerchief to hide it.

‘ Lady Harriot, calling to him, bade him come and make his presents himself: he still, however, stood by me, though I neither spooke to him nor looked at him.—

‘ Twiching him by the sleeve, she then cried, “What is the man in a dream! Oh! what! he has begun with you, Miss Temple, added she, seeing the seal in my hand—(My embarrassment had prevented me from either producing it to the company, or putting it into my pocket)—Pray let me look at it? then reading the motto, Very gallant upon my word—Well, Brudenel, Mrs. Selwyn, and I, expect the same compliment, unless there is any meaning (looking earnestly at us both) in your being so particular.”

‘ This speech of lady Harriot’s, you may be sure, disconcerted me completely.

‘ Sir William replied, “Miss Temple, madam, has not yet done me the honour to let me know that she understands my meaning.”

“That’s no answer at all,” said she, reddening.

“Now I think it is a very sufficient one,” cried Mrs. Selwyn, with a toss of her head, which rather surprised me, as I had never observed her to behave in such a manner.

“You really flatter my vanity extremely, ladies, replied he, bowing to them both, by thinking any thing that I can offer you worth looking on: I must, therefore, again insist upon your pleasing yourselves: but as I am not so happy in Miss Temple’s favour, and knowing that she would not give herself so much trouble about me, I took the liberty to chuse for her.”

“Upon my word!” said lady Harriot, with a scornful smile—Mrs. Selwyn blushed like scarlet, and frowned at us all three—I cannot say, Sophy, but that he brought me off handsomely enough, and I thanked him sincerely in my heart, for having made *my* part so easy, that I was under no neces-

sity

try of speaking a single word; and I certainly was at that time very glad to be silent—However, they both refused positively to take any thing not presented by *him*: he therefore gave Mrs. Selwyn a pocket-glass, and lady Harriot an *eau-de-luce* bottle.—Mrs. Selwyn opened *her* present, and shut it again with a blush and a half smile: lady Harriot examined her's closely, and perceiving no motto, turned up her lip to express her dissatisfaction; but complaining that she had wearied herself to death, desired her brother, lord Charles, who had just come up to us—we were now indeed surrounded by the whole country—to lend Brudenel his phaeton to drive her home—He then took Sir William's place by Mrs. Selwyn; and I fancy that Brudenel, by his looks, was not pleased with this whim of her ladyship's—He complied, however, and lord Charles very gallantly offered his arm to me—I refused it, and was going to take hold of Mrs. Selwyn; but she hastily drew back, and said she wished to walk by herself: I was, I own, quite astonished; never had I observed the least dislike to me in Mrs. Selwyn before; nor could I guess at the reason of her altered behaviour; and we have had so much company since, that though I long to be acquainted with the cause of her continued coolness to me, I have not yet gratified my curiosity—Perhaps the gratification of my curiosity may but add to my disquietude—Yet she has found time to be in private with Sir William—I saw them come in from the garden, the evening of the day we had been at the fair; she looked as if she had been in tears, but seemed to be not entirely dissatisfied with her companion neither—I don't know what to make of all this—Sir William treats me with the greatest respect; and Mrs. Selwyn, I think, now appears to be reconciled to me—Did I not hope to be of the greatest service to her by staying here, I would return home directly.'

XI. *A Supplement, consisting of Corrections and large Additions, to a Biographical History of England, referred to their proper Places in that Work: to which, besides an Index to the Additional Characters, are subjoined exact Emendations and Improvements of the Index to the former Volumes; and a List of Curious Portraits of Eminent Persons not yet engraved, communicated, by the Honourable Horace Walpole, to the Author, James Granger, Vicar of Shiplake, in Oxfordshire. 4to. 18s. in boards. Davies.*

NEVER, perhaps, did any author discover more industry and attention in reviewing his productions, than Mr. Granger has evidently exerted in the volume now under our consideration. By an unwearied application to biographical researches, and with a minuteness almost unexampled, he has

has here collected a prodigious number of additional anecdotes, and accurately refers to the pages and lines of his Biographical History to which they belong. The Biographical History of England, which he formerly published, included the entire period from Egbert the Great to the Revolution; consisting of characters, disposed in different classes, and adapted to a methodical catalogue of engraved British heads. As it has already received our warmest approbation*, we shall now only add, that it is a work which, as long as a laudable curiosity continues to actuate the mind, will be held in unfading reputation, for the multiplicity of biographical anecdotes, and characters, wherewith it presents us, and for the explanation of paintings, engravings, and etchings, the subjects of which would otherwise be unknown, or sink into oblivion. It is equally calculated to gratify the historian, the virtuoso, and the antiquary.

We shall lay before our readers a few of the additional characters contained in this volume.

* JOHN DEE, a small square, inscribed, "Doctor Dee avoucheth his stone to be brought by angelical ministry."

* EDWARD KELLY, prophet or seer to Doctor Dee, holding a book with planetary figures in his hand: it is inscribed "Trithemius." These prints are companions, before Casaubon's "Relation concerning Dee." &c.

* John Dee was a man of extensive learning, particularly in the mathematics, in which he had few equals; but he was vain, credulous, and enthusiastic. He was deep in astrology, and strongly tinctured with the superstition of the Rosicrucians, whose dreams he listened to with eagerness, and became as great a dreamer himself as any of that fraternity. He appears to have been, by turns, a dupe and a cheat, but acquired prodigious reputation, and was courted by the greatest princes in Europe, who thought that in possessing him, they should literally possess a treasure: he was offered large pensions by the emperors Charles V. Ferdinand, Maximilian, Rodolph, and the czar of Muscovy †. He travelled over great part of Europe, and seems to have been revered by many persons of rank and eminence, as a being of a superior order. He pretended, that a black stone, or speculum, which he made great use of, was brought him by angels, and that he was particularly intimate with Raphael and Gabriel. Edward Kelly, the associate of his studies and travels ‡, who was esteemed an adept in chymistry, was appointed his seer, or speculator. He is said to have written down what came from the mouths of the angels or demons that appeared in the speculum. His reputation, as a Rosicrucian, was equal, at least, to that of Dr. Dee; but he was so unfortunate as to lose both his ears at Lancaster. It was confidently reported, that he raised a

* See Crit. Rev. vol. xxviii. p. 344. 424.

† See Hearne's "Appendix to Joh. Glasstoniens. Chron." p. 505.

‡ This man was born at Worcester, and bred an apothecary.

dead

dead body in that country *. He was imprisoned for a cheat in Germany, a country which hath produced more dupes to alchemy than all the other nations in Europe.

* He pretended, that he was enjoined by some of his friends, the angels, to have "a community of wives †," and he so strictly adhered to this injunction, that he seems to have made it a part of his religion. Kelly died miserably from the effects of a fall, in escaping from his confinement, in Germany; and Dee, very poor, at Mortlake, in Surry; the former in October, 1595: the latter in the year 1608, and the eighty-first of his age.

"The black stone into which doctor Dee used to call his spirits" was in the collection of the earls of Peterborow, whence it came to lady Elizabeth Germaine. It was next the property of the late duke of Argyle, and is now Mr. Walpole's. It appears, upon examination, to be nothing but a polished piece of canal coal. But this is what Butler means, when he says,

* Kelly did all his feats upon

The devil's looking-glass, a stone.

The next character we will select, is that of an extraordinary person, who lived abstracted from all commerce with the world, in Grub-street, during the space of forty-four years.

* HENRY WELBY, Gent. *sitting at a table, with a book open before him, on which is inscribed, "Vanitas vanitatum, omnia vanitas."* He has a long and thick beard, and a staff in his right hand. W. M. (Marshall) sc. Before his Life, in 4to. 1637, which is very rare. It has been reprinted in the "Phoenix Britannicus, 4to."

* Henry Welby was a native of Lincolnshire, where he had an estate of above a thousand pounds a year. He possessed, in an eminent degree, the qualifications of a gentleman. Having been a competent time at the university and the inns of court, he completed his education by making the tour of Europe. He was happy in the love and esteem of his friends, and indeed of all that knew him, as his heart was warm, and the virtues of it were conspicuous from his many acts of humanity, benevolence, and charity. When he was about forty years of age, his brother, an abandoned profligate, made an attempt upon his life with a pistol, which not going off, he wrested it from his hands, and found it charged with a double bullet. Hence he formed a resolution of retiring from the world; and taking a house in Grub street, he reserved three rooms for himself; the first for his diet, the second for his lodging, and the third for his study. In these he kept himself so closely retired, that for forty-four years he was never seen by any human creature, except an old maid that attended him, who had only been permitted to see him in some cases of great necessity. His diet was constantly bread, water-gruel, milk, and vegetables, and, when he indulged himself most, the yolk of an egg. He bought all the new books that were published, most of which, upon a slight examination, he rejected. His time was regularly spent in reading,

* † Weever's "Funeral Monuments," p. 45, 46.

* † The same has been reported of Dee; but this is contradictory to what is said of him by Dr. Thomas Smith Vide "*Vita Jo. Dee*," p. 46.

meditation, and prayer. No Carthusian monk was ever more constant and rigid in his abstinence. His plain garb, his long and silver beard, his mortified and venerable aspect, bespoke him an ancient inhabitant of the desert rather than a gentleman of fortune in a populous city. He expended a great part of his income in acts of charity, and was very inquisitive after proper objects. He died the 29th of October, 1636, in the eighty-fourth year of his age, and lies buried in St. Giles's church, near Cripplegate. The old maid servant died but six days before her master. He had a very amiable daughter, who married sir Christopher Hilliard, a gentleman of Yorkshire; but neither she, nor any of her family, ever saw her father after his retirement.

The following anecdote deserves to be transmitted to posterity, as a flagrant instance of ingratitude, and the violation of justice, in the English parliament.

* Sir WILLIAM DICK, of Braid, Knt. is variously represented by Robert and William Vaughan, perhaps father and son, in a folio pamphlet, which contains an account of his sufferings †. 1. He is seen proudly mounted on horseback; 2. arrested, and in the serjeant's hands; 3. dead in prison.

* The strange vicissitudes of human life, and especially those of the calamitous kind, were never more frequent than in the eventful reign of Charles I. If we except the fate of that monarch, they were, perhaps, in no instance more signally exemplified than in that of sir William Dick, who was lord provost of Edinburgh, and a very eminent merchant, with a fortune, as he says himself, of upwards of 50,000l. Having the means, he did not want the inclination, to assist his countrymen, the covenanters, with large sums of money to defray the necessary expences of the war; but they failing in their payments, he so far overstrained his credit, that his bills were returned protested, and he was totally ruined. He hereupon earnestly applied for relief to the parliaments of England and Scotland. According to his state of the account, there were due to him from England 36,803l. from Scotland 28,131l. in all, 64,934l. for the payment of which he had warrants granted on the chamber of London, in 1641; on the English customs, in 1643 and 1644; on the cavaliers estates, in 1646; and on the excise of wine in Scotland, 1651. It appears by lord Loudon the chancellor of Scotland's letters to the English house of commons, and to the commissioners in London, 1644, that there was a clear balance due to Dick of 34,000l. from that nation. Notwithstanding these warrants for repayment, and the application of the Scots to their brethren in England, he had only recovered 1000l. in 1653, after sixteen years solicitation, during which time he was reduced to so great straits, that he was arrested for some small debts contracted for his necessary subsistence, and, as it seems, died in prison, 19 Dec. 1655, aged 75. Hence we may learn, that however loudly republicans may talk of liberty, they can be guilty of as flagrant violations of common justice as the most despotic princes, when the political necessity of the state calls, or only serves as a plausible pretence for it.

† It is entitled "The lamentable State of the deceased Sir William Dick."

This Supplement, so intimately connected with the Biographical History, becomes indispensibly necessary to all those who have purchased that valuable and entertaining work.

FOREIGN ARTICLES.

XII. *A General Theory of the Polite Arts, delivered in single Articles, and digested according to the Alphabetical Order of their technical Terms.* By John George Sulzer, Fellow of the Royal Academy of Sciences at Berlin. Vol. I. A.—I. 4to. Leipzig. German. (Continued from page 387.)

AS both the design and execution of this work so completely coincide with the best purposes of criticism, by endeavouring at the enlargement of useful knowledge, the diffasion of true taste, and their direction and application to the interests of society, we will indulge ourselves with the liberty of presenting our readers with some further extracts from this performance.

Interesting, is, generally speaking, opposed to *indifferent*; and whatever attracts our attention, may be styled *interesting*: but chiefly and strictly we mean by this term, whatever attracts attention, not merely as an object of speculation, or of transitory enjoyment, but as a *concern* of our own, as an incitement to our *appetitive* faculties. A situation in an epic or a dramatic poem is called *interesting*, not as it merely affords us pleasure, or inspires us with pleasing or disagreeable sensations, but only so far as we are concerned to see things in the situation wherein we behold them, take a certain turn.

There are objects which we consider with some pleasure, without taking any strong interest in them. These we behold as amusing pictures, and regard their revolutions like cold spectators, unconcerned in their events, as a listless idler looks from his window on the passengers in the street, and is content with mere novelty. In this situation of mind we sometimes peruse accounts of countries, or historical relations, merely for the sake of amusement. Such things we never pronounce to be *interesting*, as we consider them as matters in which we are utterly unconcerned.

Objects of this kind may even make some considerable impression upon us, and yet not be strictly *interesting*. These ideas wherein we are mostly passive, where we merely enjoy their objects, whether good or bad, are yet not to be referred to the class of *interesting* objects. We may be rejoiced or grieved, become tender or voluptuous, and by such sensations be agreeably entertained, without being strongly *interested*. All these impressions we willingly admit, as amusing, or lulling us into an agreeable reverie, but we are not roused by them into activity; every thing would be full as pleasing to us, even were our sensations to succeed each other in a different course.

But whenever we meet with objects by which our activity is excited; where we exert ourselves in forming schemes or wishes, in conceiving fear or hope—where it becomes our own *interest* to see things take a certain determinate turn, where, in our thoughts

at

at least, we co-operate to the success; then these objects are said to be *interesting*.

Of all the objects of the polite arts, this is the most important: since the artist by *interesting* us, attains, at once, all the ends of his art; he is sure to delight us. For though the untroubled enjoyment of pleasing sensations may at first appear to be the more eligible state, yet, upon a nearer view, that internal activity by which we exert ourselves as free agents acting by their own powers, will be found to be the first and chief concern, and the main spring of our nature, that selfishness, or interest, which is, by philosophers, considered as the source of all our actions. The artist, therefore, cannot afford greater pleasure or delight, than by rousing our activity by *interesting* objects. *Every man will confess that the happiest days in his life were those, in which his soul has exerted her greatest activity.*

Interesting objects become still more important, as they increase the sum of that internal activity of the soul, which constitutes the merit of man. Nature has not designed us for soft, passive, effeminate souls, languishing after a peaceful enjoyment of internal bliss, however celestial, but for vigorous men, desirous of exerting themselves, whose principal merit is a nervous, active soul. Now as the strongest body cannot but be weakened by indolence and sloth; while, on the contrary, continual exercise will strengthen even an indifferent constitution; so the soul will, by continual enjoyment, be enfeebled and enervated. This torpor the fine arts may prevent or cure, by rousing us into action by *interesting* objects; which, of itself, is a most important benefit bestowed on us.

But in the completest manner an artist will acquit himself of the duties of his profession, by giving, at the same time, the mental powers thus excited, an useful turn, by *interesting* us always in favour of virtue and of justice; as, on the other hand, he acts treacherously to mankind, whenever from wantonness or perverseness, or even from mere imprudence, he inclines their active powers to evil. This is a fault which may justly be imputed to Moliere and many other dramatists, who but too frequently *interest* their spectators in favour of wickedness or vice.

Whoever will affect others, must himself be affected; and whoever intends to produce an *interesting* performance, must be blessed with an active and vigorous soul. In vain we would desire a man naturally cold, speculative, or languishing after mere enjoyment, to *interest* us by his performances. That activity of our hearts, in which he is not himself warmly concerned, he will never be able to raise. By artists for whom soft breezes and delightful landscapes are more important objects than debates, or enterprizes in which the active powers are exerted, we shall never be forcibly *interested*. To excite an *interest* requires a vigorous soul, that delights in exertions of its own powers, and of those of other men; that concerns herself in promoting order, and preventing confusion; that kindles at every opportunity of conferring good, or averting evils; that feels not only for her own concerns, but for those of others, or to whom nothing by which mankind are affected, is foreign or indifferent: a man who, as Haller has nobly expressed it, meets *himself in every other man*. In short, an artist that would *interest* us, must have made every general and every particular concern of mankind a principal object of his active soul. Then only he will see every thing in an interesting light, be

enabled to excite our interest, and make us share in his own. An additional proof this, that a great artist must be a true philosopher and an honest man.

Iliad, an epic poem, in which Homer celebrates the fatal effects of the quarrel of Agamemnon and Achilles, at the siege of Troy. The heroes of this poem were acting, as their poet was singing, in an age very remote from our own. Homer, therefore, relates events, and paints men and things in many respects unknown to us; and brings us acquainted with manners, arts, sciences, politics, and states, very different from our own. His poem contains an amazing multitude and variety of events, of military and political transactions, and familiarizes us with a great number of remarkable men, and striking characters, with almost all the chiefs of the numerous Grecian tribes, and petty nations, each of them distinctly pourtrayed. His events are closely connected, deduced with ease, and most skilfully designed for the illustration of characters, for which purpose they are drawn up almost in a regular series, and particular parts of the poem appear to be calculated for the elucidation of some peculiar features in each character. Most of his personages are men of high spirit, fierce temper, impetuous passions, full of national or family pride; all of them combined in a violent enterprise of exterminating a powerful nation. Whatever boldness and revenge, caprice or warlike ambition, can possibly effect in men who know of no restraint, appears in this amazing poem displayed in its properest forms, its most natural and liveliest colours, and with the utmost energy of design and expression.

Their religion and manners are the result of nature, rude and simple, of unrefined and unaffected feelings, of a nation just emerging from barbarity. This poet's genius is equally simple, wild, irregular; borne away by his subject, he hardly ever allows himself time for looking round or compassing his course. Heedless of his auditors and of their sentiments, he sings his own feelings aloud. Whatever he rehearses, you fancy that he actually beholds; and he sees every thing, as a man intimately acquainted with the countries, the arts, the manners, and tempers of his contemporaries.

The chief hero of the *Iliad*, on whose character the whole poem is founded, is Achilles, a youth exceedingly fierce, passionate, intractable, daring, capricious; destroying every thing that stands in his way, and becoming more brilliant as the tumult increases. Great as he is in point of martial ardour, Ulysses is no less so in policy and cunning; and Nestor in steadiness and wisdom, ripened by age and experience. At their sides we see a whole crowd of other heroes; each of them the chief of a particular tribe, and having a way of thinking and acting peculiar to himself. We learn not only the characters of these heroes, but their native countries and a great many particulars concerning their respective manners and customs. All these heroes have combined for the destruction of a powerful kingdom, which is supported even by all the power of a number of gods, assisted by many allied nations, governed by a venerable old king, defended by a band of spirited heroes, his sons. All the powers and valour, and cunning and wisdom in heaven and on earth are here, as assailants, or as defenders, so fully displayed before the reader, that he fancies he is actually seeing and hearing every thing with his own eyes and ears.

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Human genius has produced nothing comparable to this work as to variety of invention, and liveliness of imagery; and, upon the whole, the *Iliad* will probably remain the greatest work of poetical genius. For should a second, or even a greater Homer arise, he would yet probably want a subject that could enable him to produce on the scene such a number of celebrated heroes, and chiefs of so many nations so truly remarkable for acting with such an entire freedom of soul.

Admiration, a lively affection of the soul arising from the contemplation of an object that surpasses our expectations. In considering this affection, we are always sensible of a certain struggle of the mind to conceive the causes of the object that strikes us with *admiration*. In proportion as these causes are more hidden, our *admiration* increases, and it attains its highest degree when the object contains something apparently inconsistent with our ideas.

As *admiration* is one of the most forcible affections of the human mind, and may become eminently serviceable in promoting good and preventing evil, it is one of the principal objects of the polite arts. It arises indifferently from eminence, whether good or bad; the amazing wickedness of Satan in Milton and Klopstock, or of some human personages in Shakespeare's tragedies, is not less apt to surprise us than the sublime characters of virtuous heroes. The former excite detestation and abhorrence, as the latter inspire us with respect, and a desire of imitating their examples.

Opportunities for exciting our *admiration* ought, therefore, never to be neglected by artists: and those opportunities will offer themselves, wherever great actions and great characters can be displayed; in epic poems, in tragedies, in odes, in historical pictures, by portraits, by statues, and in the more solemn kinds of music.

An artist who would raise *admiration*, must not only be acquainted with the sources of *admiration*, but be himself susceptible of great thoughts and sublime sentiments; for this degree of effect is unattainable by common artists. Let those who are not naturally endowed with greatness of soul, to whom all nature jests and smiles; for whom all human events and transactions are objects of jocularities; who for ever roam in quest of wit and fanciful sports; who are more affected by a delicate flower or a pleasant vale, than by impetuous cataracts or craggy mountains; let these never attempt to raise our *admiration*.

Those, on the contrary, who are naturally susceptible of great ideas or emotions, will, by an attentive contemplation of the greatest natural and moral objects, by an habitual exercise in considering every thing on its grandest side, by conversing with great men, and by an assiduous and serious study of the sublimest works of art, be the better enabled to excite *admiration* by their own performances.

[To be continued.]

FOREIGN LITERARY INTELLIGENCE.

14. *Historia Romanæ Res Memorabiles*. 12mo. Paris.

A Judicious abstract of the History of Rome, from its foundation to the Death of Augustus, consisting of select passages from Livy, Florus, Sallust, and Paternus.

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15. Joannis Michaëlis Lorenz. *Eloq. et Historiarum Prof. Publ. Tabula Temporum Fatorumque Orbis Terræ, Editio altera, aucta & multum emendata.* Argentorati.

This very concise and elaborate work consists of two parts; of which the first gives us an exact chronological enumeration of the most remarkable events from the Creation to the beginning of the Christian æra; and the second, the principal facts from that period to the reign of Charlemagne, or the year 800.

16. *Ejusd. Tabula Temporum Fatorumque Germaniæ. Folia.* Argentorati.

Drawn up with the same precision and accuracy as the preceding performance.

17. *Essai sur les Marées aux Greves du Mont S. Michel. Par M. le Monnier, de l'Academie Royale des Sciences.* 8vo. Paris.

A valuable addition to the Theory of Tides.

18. *Vie de Marie de Medicis, Princesse de Toscane, Reine de France & de Navarre.* 3 vols. 8vo. Paris.

Appears to be an exact, impartial, and well written history of that famous queen.

19. *Almanach de Santé.* 12mo. Paris.

This Almanac contains instructions for the preservation of health, and for the conduct of patients during the first days of sickness, with a choice collection of rules, remarks, cautions, &c. for the use of travellers.

20. *Elemens de Chirurgie, en Latin et en François, avec des Notes. Par M. Sue le jeune. Prévôt désigné du Collège de Chirurgie.* 8vo. Paris.

These rudiments are designed as an Introduction to M. de la Faye's *Principes de Chirurgie*, and appear to be well adapted to that purpose. The French part has also been printed separately.

21. *La Philosophie des Vapeurs, ou Lettres raisonnées d'une jolie Femme sur l'Usage des Symptomes Vaporeux.* 8vo. Lausanne.

An indifferent satire on the present manners and fashions of the French.

22. *Voyages Métallurgiques, ou Recherches et Observations sur les Mines & Forges de Fer, la Fabrication de l'Acier, celle du Fer blanc, et plusieurs Mines de Charbon de Terre, faits depuis 1757, jusques & compris 1769, en Allemagne, Suede, Norwege, Angleterre, & Ecoffe; suivi d'un Mémoire sur la Circulation de l'Air dans les Mines, & d'une Notice de la Jurisprudence des Mines de Charbon dans le Pays de Liège, la Province de Limbourg, & le Comté de Namur. Par feu M. Jars, de l'Academie des Sciences de Paris, &c.* 4to. (with plates.) Paris.

The late Mr. Jars had spent a very considerable portion of his short life, in visiting the mines of several countries, by order of the French government. The result of his laborious and useful observations is comprised in sixteen memoirs, which are collected in this volume, and published by his brother.

MONTHLY CATALOGUE

P O E T R Y.

23. Spenser's *Fairy Queen attempted in Blank Verse. Canto I.*
4to. 1s. Davies.

THIS work, we are informed, was undertaken with a view to render the poem of the Fairy Queen more intelligible, by divesting it of its uncouth phrases and obsolete style, which prove embarrassing to many readers. The design is certainly worthy of approbation, and in respect to execution the author is justly entitled to praise. He has thrown the artificial structure of Spenser's stanzas into easy and agreeable versification. What the Fairy Queen loses of the grotesque in this transmutation, is amply compensated by the facility with which it will now be understood; for at the same time that the verse is modernized, the imagery and sentiments are preserved. That our readers may be enabled to judge of the work, we shall present them with an extract.

“ No more my muse her shepherd's weeds shall wear,
But change her oaten pipe for trumpets loud,
And sing of noble deeds which long have slept;
Fierce wars and faithful loves shall grace my song:
Come, Holy Virgin! chiefest of the Nine,
Assist my genius and inspire my theme.
A gentle knight was riding on the plain,
In mighty arms and silver shield array'd,
Wherein appear'd old dints of deepest wounds;
His angry steed chiding the foaming bit
Disdain'd the curb: a valiant knight he seem'd,
For noble deeds and fierce encounters form'd;
Upon his breast he bore a bloody cross,
The dear remembrance of his dying Lord,
Whom he ador'd as living evermore;
The mark adorn'd his shield, emblem of Hope
Which in HIS help he had: in deed and word
Faithful he was; yet seem'd oft'times afraid;
Fearful he seem'd yet dreaded was by all:
Bound on a mighty enterprize, conferr'd
By Gloriana, queen of Fairy-Land:
He long'd to prove his valour on his foe
A dragon horrible: beside him rode
A virtuous lady on a snow-white steed,
Herself much fairer, veil'd her beauties were,
And cover'd with a mourning robe, as one
That inly pin'd from some corroding woe:
A milk-white lamb she led, that emblem seem'd
Of her pure self; descended from old kings
That late had stretch'd their sceptres o'er the world,
'Till that foul fiend sore ravag'd all the land,
And cast them out from all their old domains:
Them to avenge, this knight from far she brought,
And him compell'd with the constraints of virtue
To rid her of her foe. And as they went

The day with clouds was suddenly o'ercast,
And angry Jove an hideous storm of rain
So swiftly pour'd into his lover's lap,
That ev'ry traveller a shelter sought.'

Should this Canto be approved of, the whole work, which is already fit for the press, will be published, and comprised in one neat pocket volume. As it is highly probable, that the design will be carried into execution, we would recommend to the ingenious author's consideration, whether it would not be advisable to divide the cantos into paragraphs, and more frequent stops; as the uninterrupted progression of the poem, in its present form, is rather unfavourable to the ease of the reader, which is a principal object of his attention.

24. *Godfrey of Bulloign; or the Gierusalemme Liberata of Torquato Tasso, abridged and altered. Inscribed to Lady M^{rs}. 8vo. 3s. Doddsley.*

We are told, in an advertisement prefixed to this poem, that the author had a mind to try if he could put together those parts of Tasso's Jerusalem which afforded him the most entertainment, and form a little poem of them which might not be unentertaining to others. Now we must own, that it would in our opinion have been much better, had he not had such a *mind*; as, however acceptable his poem might have been, had it been an original; the recollection of the many fine passages which he has omitted must render the present poem unentertaining. Indeed, a reader of taste will scarcely be able to see coolly so noble a poem as the Jerusalem Delivered mutilated according to the fancy of a translator. The lesser variations from the text of the original are innumerable, but we shall mention some of the more important.

Aladine's speech at the conclusion of Book I. in which he threatens to massacre all the Christians in Jerusalem, our author has chosen to omit, although it is strongly expressive of the monarch's fury.

'While thus the tyrant bent his thoughts to arms,
Ismene join'd him, fam'd for potent charms,'
is all that is here given us, instead of the following excellent description of Ismene.

'Mentre il Tiranno s'apparecchia à Varmi,
Soletto Ismeno un dì gli s'appresenta.
Ismen, che trar di sotto à i chiusi marmi
Può carpo estinto, e far, che spiri, e senta:
Ismen, che al suon de' mormoranti carmi
Sin ne la reggia sua Pluto spaventa,
Ei subì Demon ne gli empì uffici impiega,
Pur come servi, e gli discioglie, e lega.'

The episode of Olindo and Sophronio is entirely omitted; as is Alete's artful speech to Godfrey, when he brought the sultan's embassy. B. II.

'The golden trumpet blew'—is all we have of the following beautiful stanza:

'Chi

‘ Chiama gli habitator de l'ombre eterne

Il rauco suon de la Tartarea tromba :

Treman le spaciose atre caverne,

Et l'aer cieco à quel rumor rimbomba :

Ne stridendo così da le superne

Regioni del Cielo il folgor piomba :

Ne si scossa giamai trema la terra,

Quando i vapori in sen gravida ferra.’

In comparing the animated speech of Pluto in the original with the following translation, our readers will see how much the latter is inferior.

‘ Illustrious lords and friends, by whom I sway

The eastern realms, ev'n to the rising day !

How long unactive will you here remain,

Nor strive the western armies to restrain,

That now no obstacle in Asia find,

And soon their conquests will extend to Inde ?

Shall I no longer call those kingdoms mine ?

Incense no more be offered at my shrine ;

Defend your honour, and forbid such shame,

Enkindle all your virtue to a flame.

Now, princes, hear what counsel I propose,

To guard the Orient, and distress our foes :

Let some to Solima direct their course,

Destroy the Christian camp by fraud or force :

Others their flight to fair Damascus wing,

And urge that old astrologer, the king,

To send his niece, so skill'd in magic charms,

With beauty's bloom t'oppose the rage of arms ;

The fiercest hearts still own sweet beauty's pow'r,

And soon, I trust, Armida will adore.

So when arrive the Calif's hosts combin'd,

A certain, easy conquest they will find,

O'er chiefs grown listless, and averse to fight,

Dissolv'd in love, and soften'd with delight :—

But I with words detain your virtue here,

Your sparkling eyes your gen'rous flame declare.’

Our author, omitting the greatest part of the fifth book, proceeds to Argante's challenge ; but omits the proposal which that warrior makes to his sovereign, that the fate of the war should be determined by the event of the duel, and his sarcastical reply, on being told of the assistance which was expected.

Otho's fight with Argante is passed over without notice ; and the conflict in Erminia's mind, whether she should venture to visit Tancred, is contracted to,

‘ Yet love and honour long divide her heart ;

Love at the length prevail'd.’

In the relation of Erminia's message to Tancred, the translator says, that when her 'squire delivered it,

‘ With joy the hero heard, and fill'd his hand with gold.’

The original says only,

‘ Che l'ambasciata udi con lieto volto.’

The old man with whom Erminia resides after her flight, tells, in the original, the story of his retreat from the great world, which, it is there said, pleased her much, and inclined her to stay with him. In the translation he is only said to have been a shepherd.

When Argante returns to the fight, the consternation of the Christians (their bravest champions having been led away by Armida, and Tancred having followed Erminia) affords subject for some fine stanzas. The offer which, on observing their fear, Godfrey makes of fighting the Pagan, and the objection of old count Raimond, who proposes to go in his stead, and enumerates his former deeds, produces a fine effect. On Raimond's proposal, many others offer themselves, and it becomes necessary to cast lots, when Raimond, who insisted that, old as he was, his name should be put into the vase with the rest, to the great joy of the army, is the person on whom the lot falls. All this the translator comprises in two lines.

' Tancred now absent, strait the lots were thrown,
And count Raimondo claim'd the fight his own.'

The eighth book is entirely omitted.

When the fury Alecto excites Solyman to attack Godfrey, Tasso makes her appear to him in the habit of an old warrior, who had followed him into exile,

' A costui viene Aletto : e da lei tolto
E 'l sembiante d'un huom d'antica etade.
Vota di sangue, empie de crespe il volto,
Lascia Barbuto il labro, e'l mento rade ;
Dimostra il capo in lunghe tele avvolto ;
La veste oltra 'l ginocchio al piè gli cade ;
La scimitarra al fianco, el' tergo carco
De la faretra, e' ne le mani hà l' arco.'

This passage the translator has changed as follows ; with what propriety we leave our readers to determine.

' To him Astarte came, in shape and mien
Like Fatima, his haughty empress-queen :
Her beauteous brows a splendid turban bound,
Purpled with pearls, and rubies set around.
A crimson vest with gold brocade she wore,
And at her back a golden quiver bore,
With her black eyes his person she survey'd,
And thus with blushes of disdain she said.'

The first attack on the Christian camp is not noticed, and, in the description of Godfrey's preparations for defence, is a verse which seems to have been inserted for the sake of completing the rhyme.

' But Godfrey now, who at the first alarms,
Had started up and sheath'd his limbs in arms ;
Soon in battalion rang'd a gallant throng,
And numbers join'd him, as he march'd along :
And thus augmented to a pow'ful force,
To oppose the Turkish king he takes his course.

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The numbers are here said to have joined him *as he marched along*, before he seems to have marched at all. The original says justly, speaking of Godfrey.

Già tutto è armato, e già raccolto un grosso
Drapello hà seco, è già con lor s' è mosso.

In the tenth book, when Ismene appears to Solyman like an old man, and offers to convey him to Aladin, Solyman doubts of his being able to perform it, but accepts the proposal, and is safely conveyed through the air in a chariot. The translator makes Ismene tell Solyman immediately who he is, which destroys the agreeable suspense in which the reader would have been held.

Our readers will excuse our not reciting the variations which we have observed in the remaining half of the poem. These we have noted will suffice as a specimen of the manner in which this abridgment and alteration is performed. With respect to the versification, we meet with many passages well executed, although sometimes we find the writer a little negligent.

25. *Poems written by Mr. William Shakespeare.* 8vo. 3s. Evans.

The reputation of Shakespeare is too well established to render any criticisms necessary on this production. We shall therefore only inform our readers, that this is a complete and elegant edition of his poems, ornamented with the head of the author beautifully engraved.

26. *The Theorists. A Satire. By the Author of Medico-Massix.* 4to. 1s. Kearsly.

The author here satirises the improper use of theory in the practice of physic, which is exposed in a dialogue between the poet and his friend. As he seems to have a redundancy of bile, it might be injurious to his constitution were he to restrain his poetical evacuations; our advice therefore is, that he disgorge the peccant matter occasionally, though it should prove offensive to *Reviewers*, and inoffensive to those upon whom it is discharged.

27. *The Graces: A Pastical Epistle. From a Gentleman to his Son.* 4to. 1s. Flexney.

A burlesque on certain celebrated Letters, and not destitute of humour.

28. *Adam's Tail; or the First Metamorphosis.* 4to. 1s. 6d. Bell.

We should judge with too much rigour did we not admit this Metamorphosis to a place among the productions of humour and pleasantry, though sometimes the imagery is rather in delicate.

N O V E L S.

29. *The Modern Fine Gentlemen. A Novel* 2 vols. 12mo. 5s. sewed. Lowndes.

Of the various novels which we have lately perused, *The Modern fine Gentleman* is far from being the most exceptionable. Its characters are tolerably well supported; its incidents are natural and amusing; and it contains nothing in the least offensive to decency and good manners.

30. *Ideal*

30. *Ideal Trifles. Published by a Lady.* 12mo. 3s. Boosey.

A collection of letters, said to have been the real correspondence of a society of friends, indifferently written, and little interesting.

P O L I T I C A L.

31. *American Independence the Interest and Glory of Great Britain. In a Series of Letters to the Legislature.* 8vo. 1s. 6d. Wilkie.

The letters contained in this pamphlet have formerly been published at different times. They are rather declamatory than argumentative, and the author contends for the independence of America in a greater latitude than the generality of her most zealous advocates have pleaded. In our opinion, his reasons are of too inconsiderable weight to give any degree of plausibility to the proposition he advances.

32. *A Letter from a Virginian to the Members of the Congress to be held at Philadelphia, on the first of September, 1774.* 8vo. 1s. Wilkie.

The author of this Letter, in a warm and sensible address, exhorts the delegates to conduct their deliberations with coolness and discretion, on the important occasion of their assembly, which, according as the measures they proposed were prudent or pernicious, might terminate either in a salutary accommodation with Great Britain, or in the ruin of America. He particularly advises them to preserve their minds from being heated with the spirit of party, or misled by false representations. The Letter recommends prudent and moderate measures from all the arguments which can be suggested by a regard to the interest of both countries.

33. *An Appeal to the Justice and Interests of the People of Great Britain, in the present Disputes with America.* 8vo. 1s. 6d. Almon.

In this pamphlet, the right of the British legislature to tax America is again examined, upon the same allegations which have already been so often advanced on the subject; and the author zealously maintains that the parliament has not the smallest pretensions to such a right, consistently with the principles of the constitution. It is to be observed, however, that he has not invalidated the force of the arguments which are produced in support of that right, from its having been exerted in former periods without any complaint on the part of the Americans, or so much as the least suggestion of its illegality. This is undoubtedly a point of great consequence in a fair and candid discussion of the controversy, since the system of our laws is founded on precedents as well as on positive statutes.

34. *A Letter to a Member of Parliament on the present unhappy Dispute between Great Britain and her Colonies.* 8vo. 1s. Walter.

This writer is a zealous opponent of the claim maintained by the Americans in respect to the right of imposing taxes. He
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strenuously contends that the first emigrants from Britain to America were as much under the authority of parliament in every act of legislature, in which he maintains taxation to be included, as those of their fellow-subjects who remained at home; and that when the first emigration took place, there was a tacit and implied condition on the part of the emigrants, "*That they would continue to act, as they would have done, had they remained inhabitants within the realm of Britain.*" He affirms that the law of nature and nations, the common sense of mankind, and the reason of the thing, all concur in establishing this doctrine, and that it would be the height of ignorance to tolerate colonies on any other terms. This being the state of the case, he maintains that the posterity of those emigrants at this day can claim no rights, privileges, or immunities, but such as their ancestors enjoyed.

He then proceeds to enquire, what change has been wrought in their political situation since their departure, either by grants from the crown, or by parliamentary concessions. With respect to the former, he observes, that the king could not grant more power than he possessed, the rights of the legislative power not being at the disposal of the executive. In regard to parliamentary concessions he insists, that the supreme power of parliament has been either expressly or tacitly announced in every grant, charter, or public instrument issued by the crown, from the original settlement of English plantations. To this purpose he cites several acts of parliament, by some of which the right of imposing taxes upon the commodities of the plantations was actually exercised, so early as the time of Charles II. and in almost all the subsequent reigns. The colonists, he says, complain that we tax them without their consent; but if this objection be solid and substantial, he observes that it must hold with equal force against every act of the British legislature, as well as in respect to taxes; it being a fundamental principle in our constitution, that no man is bound by any law to which he does not give his consent. As the result of the various arguments he produces, the author concludes with observing, that either America must recognize the legislative power of this kingdom in its full latitude, or set themselves up as independent states.

35. *Letters on the Spirit of Patriotism: on the Idea of a Patriot King: and on the state of Parties, at the Accession of King George the first. A new Edition. small 8vo. 3s. Davies.*

To this edition the editor has prefixed a dedication to E. Burke, esq. a preface, the character of the author by lord Chesterfield and lord Orrery, and Mr. Pope's address to lord B. in his Essay on Man. Lord Chesterfield speaks of these Letters with the highest applause *.

* Let. 157, dated Dec. 12, 1749.

" I have

"I have sent you, says he to his son, lord Bolingbroke's book, which he published about a year ago. I desire that you will read it over and over again, with particular attention to the style, and to all those beauties of oratory, with which it is adorned. Till I read that book, I confess I did not know all the extent and powers of the English language."

D I V I N I T Y.

36. *A Sermon on Christmas-Day, almost Fourteen Hundred Years old, of that famous Father of the Greek Church, St. Chrysostom; translated from the Greek, and never before published in our Language. To which is prefix'd the Life of the Author. 8vo. 1s. Bew.*

The Life of Chrysostom is extracted from Cave's Lives of the Fathers. The Sermon is said to be collected from four of Chrysostom's discourses on Christmas-day. How the translator has managed the original, we have not examined. We have indeed considered such an examination as a useless enquiry. For this Sermon is of all the rhapsodies we ever read, the most incoherent and nonsensical. The reader shall judge for himself.

'Come then, [my brethren] and since our heavenly spring, is risen upon us from the virgin's womb, and hath dispers'd the cold and stormy clouds of the devil, and hath awaken'd the sleepy hearts of men by his divine rays from the fruit of ignorance unto heavenly and blessed glory, let us sharpen our understanding! But the birth of Christ stops the course of my tongue, and attracts the glittering Divinity to itself! for when I bring to my sight the babe born of the virgin, and the virgin conceiving without man, and, after her delivery, still being a virgin, I am much perplex'd at the work! and not finding the manner of it, I seal it with faith. For how? Is it not truly wonderful, and surpassing all understanding, that a virgin should bring forth, and be found a virgin after delivery?

'Behold, therefore, a visible and invisible mystery! comprehensible and incomprehensible! that may be felt, and yet not found! for who hath not seen and apprehended both the child and mother? and yet, whoever sees the virgin mother, and the babe, a child of the virgin, findeth a mystery much perplexing him! O truly a mystery! heavenly and earthly! seen, and yet doth not appear! for so great was Christ, who was born this day! heavenly, as to his divine nature, and earthly, as to his human! visible, as to the flesh; invisible, as to the spirit! comprehensible, as to the body, incomprehensible as to reason! but Christ indeed, being God, is all-powerful! O virgin mother, of the virgin babe! O holy child of the unmarried mother! O bush! which Moses saw burning in the Mount, and yet not burnt up! O stone! which Daniel saw hewn out of the mountain without the hand of man! where are [all our] lovers of curiosity? let them tell us, how a virgin, without man, brought forth a babe, and having brought forth,

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was [yet] uncorrupted! but if the manner is unsearchable, since the birth was of the Spirit: how much more so is this unspeakable birth by the Father of the Word, i. e. our Saviour.*

We assure our readers, that we have not selected this passage, as one more exceptionable than the rest. It is the first which presented itself. And we do not wish to injure either the venerable father or his translator.

37. *Hints from a Minister to his Curate for the Management of his Parish.* 12mo. 6d. Rivington.

Archbishop Secker, in one of his discourses, or his charges to the clergy, has made the following observation: "The main support of piety and morals consists in the parochial labours of the clergy. If this country is to be preserved from utter profligateness and ruin, it must be *by their means*. And they cannot lose their influence, but in a great measure by their own fault."

The author of this publication seems to have been of the same opinion with Secker. But being obliged, by a precarious state of health, and some other circumstances, to live the greatest part of the year at a distance from his parish, he has thrown together these Hints, for the use of his curate. They are drawn up with great plainness and simplicity, and consist of practical instructions concerning preaching, catechising, confirmation, baptism, the sacrament, the visitation of the sick, and every other branch of the clerical office.

The author appears to be a conscientious parochial clergyman, animated by a sincere desire of discharging his duty faithfully, and promoting sobriety, regularity, virtue, and religion among his parishioners.

MISCELLANEOUS.

38. *The Works of Mr. George Lillo; with some Account of his Life.* 2 Vols. 8vo. 6s. boards. Davies.

To this publication the editor has prefixed the life of Mr. Lillo; from which we shall extract two or three of the most material circumstances.

Lillo was born near Moorfields, in the year 1693. He was the son of a Dutch jeweller, and pursued his father's business in that neighbourhood, for many years, with an unblemished character. In his religious principles he was a protestant dissenter; but by no means of a sour, or puritannical cast. He was strongly attached to the muses, yet seemed to have laid it down as a maxim, that poetry should always be calculated to promote morality and religion.—He died on the 3d of September, 1779, in the forty-seventh year of his age.

His dramatic pieces, of which this is a complete edition, are eight in number, under the following titles.

I. *Silvia, or the Country Burial.* A ballad opera, in imitation of the celebrated *Beggar's Opera* *. This piece was acted at the theatre in Lincoln's-Inn-Fields, in 1730.

* The *Beggar's Opera* was first acted in 1727-8.

II. The London Merchant; or the History of George Barnwell. This excellent tragedy was performed at the Theatre-Royal, in Drury-Lane, in 1731*, with great applause. As it was founded on a well known ballad, many of the critics of that time, who went to the first representation of it, formed so contemptible an idea of the piece, that they bought up many hundred copies of the old song, in order to draw comparisons between that and the play. But the merit of the play soon got the better of this contempt, and presented them with scenes, written so truly to the heart, that they were compelled to submit to the power of sympathy, to throw aside their ballads, and take out their handkerchiefs.

III. The Christian Hero. This play was performed at the theatre in Drury-lane, in 1734. It is founded on the history of the famous George Castriot, king of Epirus and Albania. The name of Scanderbeg was given him by the Turks; and is the same, by which Alexander the Great is known amongst them.

IV. The Fatal Curiosity. A tragedy acted with success at the Little Theatre in the Haymarket, in 1736. The plot is taken from private life. An unhappy old man, and his wife, who lived at Penryn in Cornwall, impatient under their misfortunes, and rendered desperate by extreme poverty, murder their guest, a sailor just returned from the Indies, for the sake of his wealth. Upon examination, the murdered person proves to be their own son.—This piece, which consists of only three acts, contains some very fine scenes of intermingled remorse, tenderness, horror, and despair.

V. Marina. A piece of three acts, performed at the theatre in Covent-Garden, in 1738. It is taken from a tragedy attributed to Shakespeare, intitled, Pericles Prince of Tyre.

VI. Elmerick, or Justice Triumphant; acted at Drury-lane Theatre, in 1735. The success, says the editor, was much greater than was expected from a tragedy written on so simple a plan, and with so antiquated, though so excellent a moral, as the necessity of universal and impartial justice. It had novelty at least to recommend it. It was bold, as well as hazardous, in the poet, to introduce a scene, where Elmerick, intrusted by his prince [Andrew II. king of Hungary] with the government of a kingdom, makes use of his delegated power against the queen, and puts her to death for an injury committed against his own wife.

VII. Britannia and Batavia. A Masque, written on the marriage of the princess royal, with his highness the prince of Orange, 1734†. We do not know upon what authority it is ascribed to Mr. Lillo.

* C. Cibber says, Barnwell was printed in 1730, and Silvia in 1731.

† The publisher, who is Lillo's biographer, tells us, that 'Lillo had a great veneration for the late prince of Wales, and exerted his poetical skill, in a masque called Britannia and Batavia, on the marriage of his royal highness to the princess of Saxe-Gotha.' But on that occasion, what had Britannia to do with Batavia? Or, with what propriety could Lillo speak of 'Anna bestow'd on Nassau?' The editor's pen is too rapid: *Canis festinans cecos parit catulos.*

VIII. *Arden of Feversham*. This play is founded on a true history of one Arden, a gentleman of Feversham, in the reign of Edward VI. who was murdered by the contrivance of his wife, and one Mosby her paramour, who hired two ruffians of the names of Black Will and Shak-bag, to kill him, as he was playing a game at tables with the said Mosby. The fact is related by Holingshead and Baker. This play was first brought upon the stage in 1762*; but though much applauded, was acted only once. A tragedy upon the same subject was published about the year 1599; but as we have never seen it, we do not know that Lillo was indebted to it for either his plot or his characters. The tragedy before us has all the marks of an original production, the pathos of *Barnwell* and the *Fatal Curiosity*.

39. *Farther Proceedings in Fabrigas and Mostyn; with the Record verbatim, and the Arguments of Counsel before the Court of King's Bench on the Bill of Exceptions, on Tuesday, the 15th of November, 1774. folio. 2s. Kearsly.*

Of the former Proceedings in this cause, we gave an account in our Review for December, 1773. Since that time it has been carried into the Court of King's Bench upon a Writ of Error, and is ordered to stand for another argument.

40. *The Genuine Speech of Lord Mansfield, in giving the Judgment of the Court of King's Bench, on Monday, November 28, 1774, in the Cause of Campbell against Hall, respecting the King's Letters Patents, of the 20th of July, 1764; for raising a Duty of Four and an Half per Cent. on all the Exports from the Island of Grenada. 8vo. 2s. Kearsly.*

The question at the determination of which this speech was delivered, involved a point of the most important consequence to the prerogative of the crown on the one side, and the liberty of the subject on the other; and it attracted so much the public attention, that the decision in favour of the plaintiff has not only given general satisfaction, but placed in the strongest light the unbiassed integrity of the noble judge and his coadjutors by whom the cause was determined. May the dispensers of our laws continue to the latest ages to be actuated by the same glorious principles of justice and independence!

41. *The History of Wales. Written originally in British, by Caradoc of Lhancarvan, Englished by Dr. Powell, and augmented by W. Wynne, Fellow of Jesus College, Oxon. To which is added a Description of Wales, by Sir John Price. A new Edition, greatly improved and enlarged, with Pedigrees of Families. 8vo. 5s. 3d. in boards. Evans, Strand.*

Various editions of the Histories of England, Scotland, and Ireland, have of late years been published, while that of Wales has been in a great measure neglected. The public, therefore, and particularly the gentlemen of Wales, are obliged to the editor for reprinting a new and handsome edition of Caradoc, augmented by Wynne.

* See Crit. Rev. vol. xv. p. 133.

42. *An Observation on the Design of Establishing annual Examinations at Cambridge.* 8vo. No Publisher's Name.

Several plans for annual examinations have been offered to the university of Cambridge. Most of the projectors having proceeded upon a notion, that there is some great defect in the present system of education; and others having asserted, that "an almost universal inattention to every species of useful literature prevails in all orders of youth in the university," the author of this pamphlet endeavours to shew, that the charge of inattention is a groundless calumny; and that the business of education, both as to government and instruction, is conducted with more success, in the manner it has been conducted for some ages, under the domestic discipline of each college, than it could be under the direction of the senate.—The exercises, the examinations, and the petitions for degrees, are at present referred by the laws and customs of the university to the whole body; and this the observator thinks sufficient.

43. *The Rival Ball Rooms, or, a Collection of all the Pisces published in Favour of the New and Old Assembly-Rooms, at Bath, during the Disputes about settling the Public Amusements, in the Autumn Season, 1774.* 12mo. 1s. Newbery.

While the newspapers of the metropolis teem with political controversies, those of Bath appear not to be void of disputes of a different nature. It cannot be supposed that the settling of the amusements, even in that elegant place of polite resort, will prove very interesting to the public in general; it is sufficient therefore to observe, that the contest has been maintained with great warmth. We hope, for the sake of the interest, as well as the peace of the town, that the animosity of the present rivalry will soon subside into a generous emulation for promoting the entertainment of the company.

D R A M A T I C.

44. *The Romance of an Hour, a Comedy of two Acts, as it is performed, with universal Applause, at the Theatre Royal in Covent-Garden, written by Hugh Kelly, Esq.* 8vo. 1s. Kearsly.

The idea of this Comedy is taken from Marmontel's Tale of *L'Amitié à l'épreuve*; but Mr. Kelly is so little indebted to the French production, that the Romance of an Hour may be considered as an original composition. The characters of Sir Hector Strangeways and Orson are well imagined, and properly supported; though we cannot help thinking they are too profuse in technical and professional phrases.—On the whole, this little piece will not diminish the reputation which Mr. Kelly has already acquired.

45. *The Cobbler; or, a Wife of Ten Thousand. A Ballad Opera, in two Acts. As it is performed at the Theatre Royal, Drury-Lane.* 8vo. 1s. Becket.

This production convinces us of the propriety of observing the old maxim, *ne futor ultra crepidam*.



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•• The Authors of the Critical Review are obliged to A Lover of Accuracy for his Observations.—They will be glad to be informed where to direct a Letter to him.

